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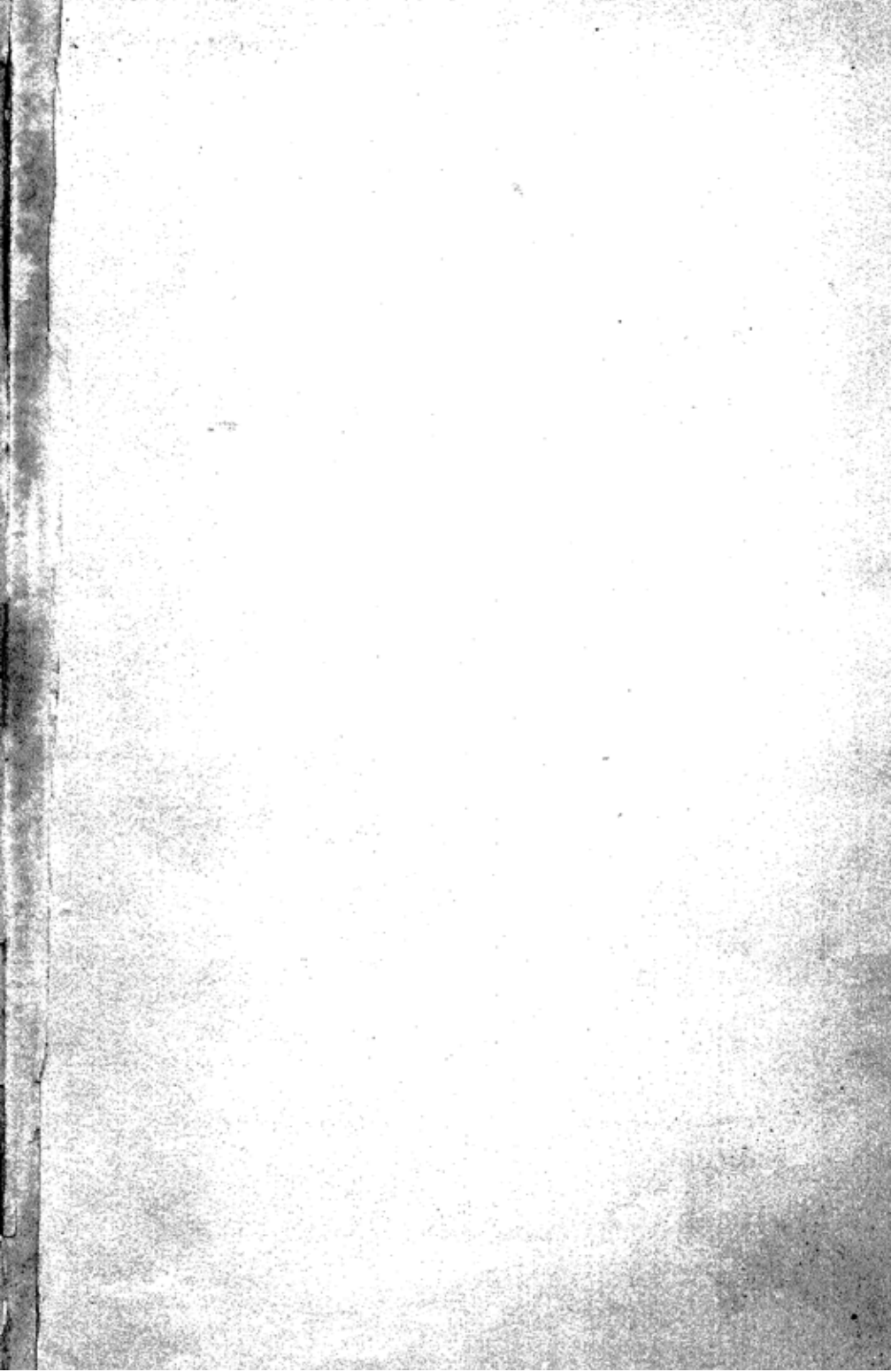
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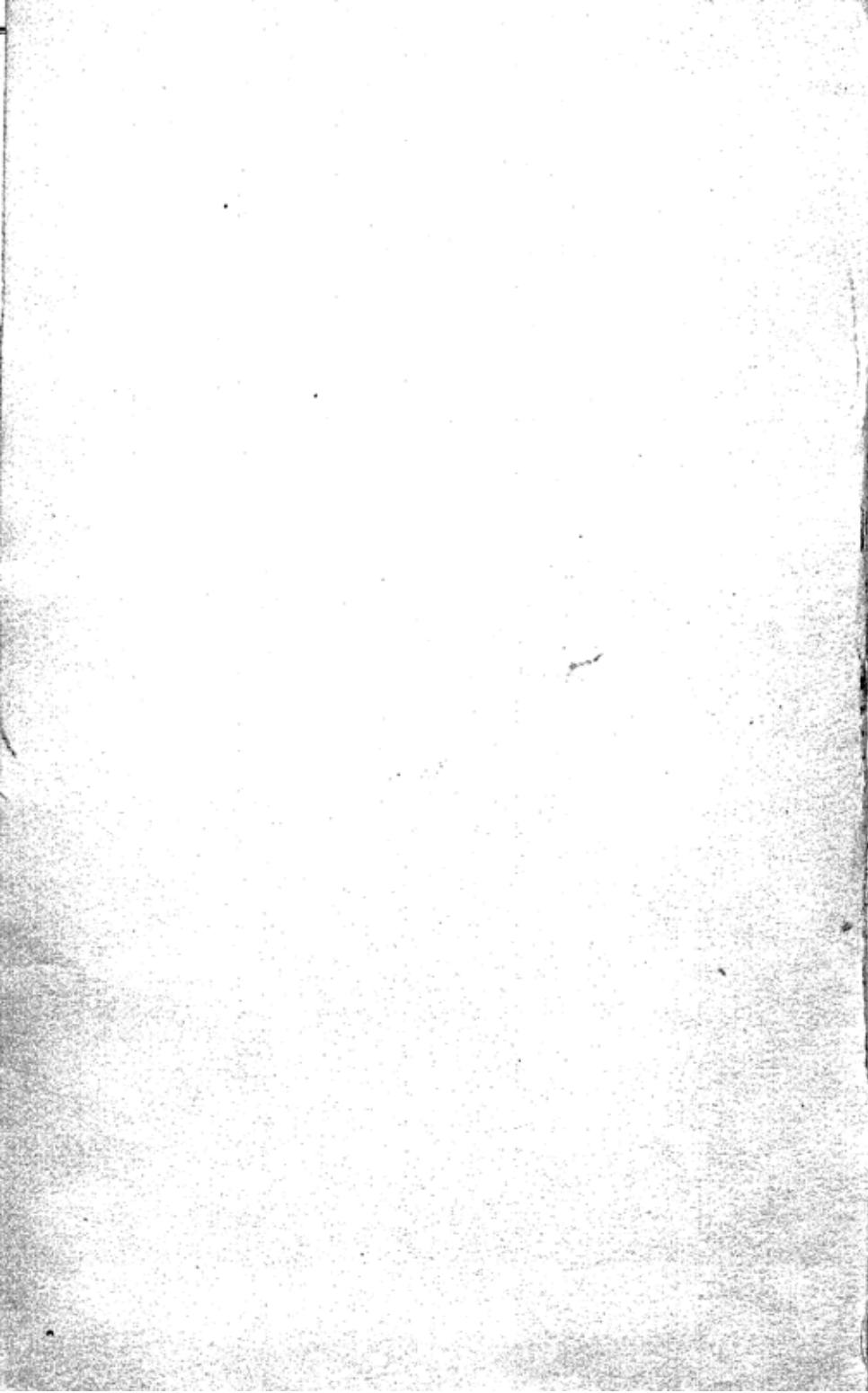
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LONDON:

PUBLISHED FOR THE PALI TEXT SOCIETY,  
BY HENRY FROWDE,

OXFORD UNIVERSITY PRESS WAREHOUSE, 7, PATERNOSTER ROW.

1882.

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# PALI MANUSCRIPTS

IN THE

## INDIA OFFICE LIBRARY.

### I.—THE SACRED LITERATURE WITH THE COMMENTARIES.

#### 1 (Phayre Collection).

Manuscript of the whole *Tipiṭaka* presented by the King of Burma.

The MS., written in the Burmese character, consists of 29 volumes, each of which, wrapped up in a piece of silk, is placed in a wooden box. Most of the single volumes contain the dates of Sakkarāj 1202 or 1203 (A.D. 1841–42). In correctness this manuscript far surpasses most of the MSS. written in Burma which I have seen. The contents of the single volumes are:

#### I. VINAYAPITAKA.

1. *Suttavibhaṅga* (first part). 195 leaves, signed with the Burmese letters ka—thi; 8 lines.
2. *Suttavibhaṅga* (second part). 217 leaves (ka—dha); 8 lines (Bhikkhuvibhaṅga, fol. ka—to; Bhikkhunīvibhaṅga, fol. tau—dha).
3. *Mahāvagga*. 249 leaves (ka—po); 8 lines.
4. *Cullavagga*. 181 leaves (ka—ṇāḥ and mū; the leaves ta—mu are missing); 8 lines.
5. *Parivāra*. 213 leaves (ka—do); 8 lines.

#### II. SUTTAPITAKA.

6. *Dīghanikāya*. 360 leaves (ka—hāḥ; the letters ba—bāḥ are omitted); 8 lines.
7. The *Mūlapaññāsaka* of the *Majjhimanikāya*. 219 leaves

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Vol. 22.50

(k-a-dha; the leaf kai has been repeated twice; two different leaves are signed nī); 8 lines.

8. The *Majjhimaṇṇāsaka* of the *Majjhimanikāya*. 234 leaves (ka-nū); 8 lines.

9. The *Upāriṇṇāsaka* of the *Majjhimanikāya*. 164 leaves (k-a-Hai); 9 lines.

10. The first three vaggas of the *Samyuttanikāya*. 264 leaves (ka-phāh); 10 lines.

11. The *Saḍḍatanavagga* (fourth vagga of the *Samyuttanikāya*). 192 leaves (ka-tāh); 8 lines.

12. The *Mahāvaggasamyutta* (fifth vagga of the *Samyuttanikāya*). 218 leaves (tha-khyā); 8 lines.

13. The first four nipātas of the *Āṅguttaranikāya*. 212 leaves (ka-dai); 10 lines.

14. The fifth to the seventh nipāta of the *Āṅguttaranikāya*, 211 leaves (ka-de); 10 lines.

15. The eighth to the eleventh nipāta of the *Āṅguttaranikāya*. 301 leaves (ka-ya); 9 lines.

16. Six of the small works composing the *Khuddakanikāya*, viz.:-

a. *Khuddakapāṭha*. 5 leaves (ka-ku); 9 lines.

b. *Udāna*. 54 leaves (ka-nū); 9 lines.

c. *Itivuttaka*. 29 leaves (ka-gu); 9 lines.

d. *Suttanipāta*. 52 leaves (ka-nī); 9 lines.

e. *Vimānaratthu*. 34 leaves (ka-gau); 9 lines.

f. *Petaratthu*. 26 leaves (ka-gā); 9 lines.

17. Five of the small works composing the *Khuddakanikāya*, viz.:-

a. *Theragāthā*. 40 leaves (ka-ghī); 9 lines.

b. *Therīgāthā*. 19 leaves (ghu-nāp); 9 lines.

c. *Buddhavaṃsa*. 32 leaves (nāh-je); 9 lines.

d. *Cariyāpitaka*. 13 leaves (jai-jhai); 9 lines.

e. *Dhammapada*. 14 leaves (ka-khā); 10 lines.

18. *Jātaka*, text without *Atthakathā*. 193 leaves (ka-tha); 9 lines.

19. Two identical copies of the *Mahāniddesa*, both ending with the *Sāriputtasutta*. According to the dates given by

Subhūti in Childers's Dictionary, s.v. *niddeso*, this is only the first of two parts which compose the whole *Niddesa*, the second doubtless being the *Cullaniddeso*. See Journ. As. Soc. of Bengal, 6, 522.

a. 186 leaves (ka—tū); 9 lines.

b. 196 leaves (jho—māh); 9 lines.

20. a. *Paṭisambhiddapākaraṇa*. 198 leaves (ka—thū); 10 lines.

b. *Nettipākaraṇa*. 63 leaves (ka—ci); 10 lines. The subscription of this work places it among the sacred scriptures: ettāvataṁ samattā nettiyā āyasmatā Mahākaccānena bhāsitaṁ bhagavatā anumoditaṁ mūlasaṅgītiyaṁ saṅgītā ti. About the style and the contents of this work, see d'Alwis, *Introd.* xxiii. 105.

21. *Apadāna*. 244 leaves (ka—pī); 9 lines. (Therāpadāna fol. ka—thau, Therāpadāna fol. tham—pī.)

### III. ABHIDHAMMAPĪṬAKA.

22. *Dhammasaṅgaṇī*. 144 leaves (ka—thāh); 8 lines.

23. *Vibhaṅgappākaraṇa*. 186 leaves (ka—tū); 9 lines.

24. 314 leaves (ka—rī, the last letter being written by mistake for ri; one leaf has got the two signatures ba and bā); 8 lines. Contains:—

a. *Dhātukathā* (ka—ni).

b. *Puggalapaññatti* (ni—jha).

c. *Kathāvatthu* (jha—rī).

25. First part of the *Yamaka*. 291 leaves (ka—mi); 8 lines. Contains the *mūlayamaka* (ka—ko), the *khandhayamaka* (kau—gau), the *āyatanayamaka* (gaṁ—jah), the *dhātuyamaka* (jha—jhu), the *saccayamaka* (jhū—ṭau), the *saṅkhārayamaka* (ṭam—dhā), the *anusayayamaka* (dhi—mi).

26. Second part of the *Yamaka*. 171 leaves (mī—cyu); 8 lines. Contains the *cittayamaka* (mī—yī), the *dharmayamaka* (yu—vi), the *indriyayamaka* (vī—cyu).

27. *Dukapaṭṭhāna*. 188 leaves (ka—tai); 10 lines.

28. *Tikapaṭṭhāna*. 292 leaves (ka—mī); 10 lines.



29. *Dukatikapatṭhāna*. 260 leaves (ka—phai); 10 lines. Contains anulomadukatikapatṭhāna (ka—cha), anulomatika-dukap. (chā—ṭi), anulomatikatikap. (ṭi—ṭhā), anulomaduka-dukap. (ṭhi—ṭhau), paccanikadukadukap. (ṭham—ṇe), anulomapaccanikadukadukap. (ṇai—dhai), paccanikānulomaduka-dukap. (dho—phai).

## 2.

Burmese MS., see the Burmese Catalogue, No. 3438.<sup>1</sup>

*Nissaya of the Pārājika*. Begins :—

anantakarunādhāraṃ vineyyadamanam jinam  
natvā sunipunaṃ dhammaṃ dakkhiṇeyyaṃ gaṇuttamaṃ |  
mahāaggabu(d)dhin nāmaṃ sabbarājūna pūjitam  
bahu(s)sutam mahāpu(ṇ)ṇam saṅghassa parināyakaṃ |  
saddhamma(ṭ)ṭhitikāmehi santehi abhiyācito  
vinaye mandabuddhinam pāṭavattāya nissayaṃ |  
pubbācariyasīhānaṃ avalambya vinicchayaṃ  
suvi(ṇ)ṇeyyaṃ karissāmi tosayanto vicakkhaṇe |  
purātanesu santesu nissayesu pi tehi na  
linantarapadān' attho sakkā vi(ṇ)ṇātave yato |  
sādhippāyañi ca sambandham vacanatthañi ca katthaci  
dassayanto karissāmi venayikamanoharam |  
vinayapīṭake ṭhite sāsanaṃ suppati(ṭ)ṭhitam  
mahussāhena yaṃ yassa taṃ nissāmentā sādhave ti |

The Pāli text is intermixed with the Burmese version.

The first phrases of the Pārājika, for instance (tena samayena buddho bhagavā Verañjāyaṃ viharati Naḷerupucimanda-mūle mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi) are given in the following way :—yena samayena āyasmato Sāriputtassa vinayapaṇi(ṇ)attiyācanahetubhūto parivitaṅke udapādi tena samayena buddho bhagavā Verañcāyaṃ viharati Naḷerupucimandamūle mahatā bhikkhusaṅghena saddhi pañcamattehi bhikkhusatehi | yena samayena yena kālana—āyasmato—Sāriputtassa—vinayapaṇi(ṇ)attiyācanahetubhūto—parivitaṅko—udapādi—tena samayena tena kālana bhagavā—buddho—Verañjāyaṃ Verañjāya samipe—Naḷeru-

<sup>1</sup> Here and elsewhere, in referring to numbers of the Burmese Catalogue, those of the Catalogue formerly in use are meant. The MSS. in question are now arranged according to this Catalogue.

puṇimandamūle—mahatā—bhikkhusaṅghena—paṇḍitamattehi—bhikkhusatehi paṇḍasatapaṇḍanehi bhikkhuhi—saddhi—viharati . . . . vigato rañjo assā ti ca veramjattahajātan ti ca vividhehi rañjayatī ti ca veram abhibhavitvā jātā ti ca vākyam—*etc.* Afterwards no continuous Pāli text is given, but only the single words or small parts of the text with their version or paraphrase.

## 3.

Burmese MS., see Catalogue of Burmese MSS., No. 3427. Sakkaraj 1194=A.D. 1833.

Second part of the *Suttavibhaṅga*, Pāli text with Burmese Nissaya. Begins: namo, *etc.*, | āyasmanto—ime kho dve navutī paṇḍitīyā dhammā—uddesaṃ—āgacchanti—tena samayena—Sakyaputto—Hatthako—vādakkhitto—hoti.

## 4.

Burmese MS., see Catalogue of Burmese MSS., No. 3436. Sakk. 1192=A.D. 1831.

Opening sections of the same second part of the *Suttavibhaṅga* (the sections referring to the Bhikkhusaṅgha).

## 5.

106 leaves, signed with the Burmese letters ka—jha; 9 lines; Burmese writing. Sakk. 1192=A.D. 1831.

Pāli text of the same sections of the *Suttavibhaṅga*.

## 6.

Burmese MS., see the Burmese Catalogue, No. 3437. Sakraj 1146.

The *Mahāvagga*, with Burmese Nissaya. Begins: namo, *etc.* | tena samayena tena kālena—bhagavā—buddho—Urūvelāyama—Neraṇḍarāya—naggi nadiyā—tira—bodhirukkhamūle—abhisambuddho hutvā—pathamaṃ—viharati—atha tasmi samaye—kho—bhagavā—bodhirukkhamūle—sattāhaṃ—vimuttisukhaṃ—paṭisaṃvedi—ekapallaṅgena—nisīdi.

## 7.

Burmese MS., see the Burmese Catalogue, No. 3450. Another copy of the same work.

## 8.

Burmese MS., see Catalogue of Burmese MSS., No. 3456. Sakk. 1195.

The *Cūlavagga*, with Burmese Nissaya. Begins: namo, etc. | tena samayena tena kālena—bhagavā—buddho—Sāvattthiyam—viharati—tena kho pana samaye—Paṇḍukalohitakā—bhikkhū—attanāpi—bhaṇḍanakārakā—kalahakārakā—vivādakārakā—bhassakārakā—saṅghe—adhikarānakārakā, etc.

## 9.

Burmese MS., see Catalogue of Burmese MSS., No. 3519.

First chapter of the *Kammavācā* collection, Pāli text with Burmese version and commentary.

Begins: namo, etc. |

āṇātikkamato raṇṇo Yamavhānassa tādino  
ṭhapetum arahantassa āṇācakkam sudullabham |  
namasitvā tilokaggayatindadhammarājino  
pādambujāmalaṃ seṭṭham mōḷaalisēvitam<sup>1</sup> |  
racayissām' ahaṃ dāni āṇācakkam yathābalaṃ  
ṭhapitam dhammarājena nāthena puṇasirinā |  
paṭhamam upajjham gāhāpetabbo, etc.

The subscription runs (fol. khau'): iti pañcappidhibalasam-  
annāgatena sāsana mahodayagapesinā nānāratanāpātasāmi-  
bhūtena<sup>2</sup> imasmiṃ ratanapūraavabhitanapuramhi abhūtabbā-  
nam<sup>3</sup> mahāsuvaṇṇapāsādānam sāmibhūtena devānamindato  
māghavamhā buddho bhavissatīti laddhavadanena dutiyam pi  
tāvatiṃsabhavanato orohitvā imaṃ sariyakadhātum imasmi  
rājamunicūlānāmikam cetiyamhi ṭhapanam karotīti<sup>4</sup> vatvā  
tena dātapabba sarirakadhātunā<sup>5</sup> ṭhapitassa tassa munindarāja-  
municūlāpika (ṇi has been changed into mi)<sup>6</sup> mahāsuvaṇṇacetī-  
yassa dāyakabhūtena *Strisudhammarājāmahāvīpatināmikama-*  
*hādhammarājena*<sup>7</sup> āyājitenā *Saddhammastrināmatherena* sāsa-  
nassa aṭṭhāsityeka dvesahassakāle sakkarājassa pana chādhi-

<sup>1</sup> kamolīlīsevitam, the text repeated with the Burmese version.

<sup>2</sup> vāta°, the repeated text.

<sup>3</sup> abhūtapubbānam.

<sup>4</sup> rājamunicūlānāmikacetiyaṃhi ṭhapani karohīti.

<sup>5</sup> dātabbasariradhātunā.

<sup>6</sup> rājamunicūlāpika°.

<sup>7</sup> mahādhipatin°.

kasahassakāle sampatte racitā sādhibbāyā saniddānā Kammavācāya Mrammabhāṣā.

10—16.

Manuscripts written in the square Pāli character on palm-leaves, which are prepared in the way described by Burnouf and Lassen, *Essai sur le Pāli*, 205. Only No. 10 is written on plates of ivory. The first and last leaves in most of these MSS. have no signature.

Parts of the *Kammavācā* collection.

10. 17 leaves (ka—khu); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: saṅgho itthannāmassa bhikkhuno itthannāmam nāmasamuti dadeyya | esā utti (ūatti?) suṇātu me bhante saṅgho ayam—

11. 18 leaves (cha—jū); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: sammata saṅghena itthannāmassa bhikkhuno nissayamuttasamuti khamati saṅghassa tasmā tuṇhi evam etaṃ dhārayāmi ti.

12. 9 leaves (kha—kho); 5 lines; Sakk. 1209. Beginning and ending are identical with the preceding MS.

13. 13 leaves (ka—kāḥ, the first leaf being without signature); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: gaṇabhojanam yāvatatthacivaram yo ca tattha civarappādo (cīvaruppādo?) ti.

14. 15 leaves (ka—khi); 4 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: assamaṇo hoti asakyaputtiyo | tan te yāvajīvam akaraṇīyam | āma bhante | nibbānapaccayo hotu.

15. 11 leaves (khai—gū); 5 lines. Begins: yapi yo bhikkhu methunam kammam (dhammam?) patisevati assamaṇo hoti asakyaputtiyo. Ends: suṇātu me bhante saṅgho ayam itthannāmo bhikkhu saññācīkāya kuṭi katthukāmo asānikam atthuddesaṃ so saṅgham kuṭivatthum o—

16. 12 leaves (ka—kāḥ); 5 lines. Begins: suṇātu me bhante saṅgho | ayam itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji. Ends: abbhito saṅghena itthannāmo bhikkhu | khamati saṅghassa tasmā tuṇhi evam etaṃ dhārayāmi | kammavācam katvā abbhetaṃ.

## 17.

7 palm-leaves (ñā—ñe), prepared in a way similar to the preceding MSS., so that they have the appearance of sheet-iron plates; 7 lines; Burmese writing.

Part of the *Pātimokkha*. The MS. contains first the beginning of the work (p. 1-3, ed. Minayeff), then different short extracts, the end: *uddiṭṭhaṃ kho āyasmanto nidānaṃ* (p. 24, ed. Minayeff), etc. A part of the text is followed by a Burmese version.

## 18.

186 leaves, see Catalogue of Burmese MSS., No. 3442.

1. fol. *ka-kha* (9 lines; Sakkar. 1192): Text of the *Pātimokkha*.

Begins: *namo, etc.*

samaccani padipo ca udakaṃ āsanena ca  
uposathassa etāni puppakaraṇaṃ ti vuccati |  
chandhapārisuddhi utukkhānaṃ bhikkhugaṇaṃ ca ovādo  
uposathassa etāni puppakiccaṃ ti vuccati |

At the end of the *Bhikkhupātimokkha* follows (f. *kāḥ*) a short passage called in the subscription *Ovādapātimokkha*. It begins: *khantī paramaṃ tapo titikkhā | nibbānaṃ paramaṃ vadanti buddhā | na hi ppajjito parūpaghātī*. Then follow some passages, which the Burmese subscriptions show to be taken from the *Parivāra*, the *Cūlavagga*, etc.

2. f. *khā—ghaṃ* (*ka—gau*). 9 lines. Sakkar. 1192. The *Pātimokkha*, Pāli text with Burmese translation.

Introduction: <sup>1</sup>

desakaṃ pātimokkhassa natvā buddhuttāmadhammaṃ  
(buddhaṃ—uttamaṃ—dhammaṃ ca B.)  
pātimokkham (pāmokkham B.) anavajjānaṃ pātimokkha-  
gataṃ saṅghaṃ |  
pātimokkhā ubhinnaṃ tu likkhissaṃ navanissayaṃ  
nāṭisaṅkhepavittāraṃ attāya mandabuddhināṃ |  
porāṇā nissayā kamaṃ yasmā panāṭisaṅkhepā  
kecātivittakā keci tasmā te mandaṃ buddhināṃ |

<sup>1</sup> Readings which occur in the repetition of the text together with the Burmese version, are denoted by B.

na sakkā dhārituṃ disvā taṃ pubbe kātukāmāya  
 satiṃ pi ca cintāya katokāsam alabbhitvā  
 cīram okāsam esanto dān' okāsam labhitvāna |  
 āgatehi vibhaṅge tu sikkhāpadehi tampada  
 bhājanivaṇṇanāḥ' eva (°nāhi ca B.) gaṇṭhi visodhanihi ca |  
 tallekhananayehi ca saṃsanditvāna sādhuṃ  
 sodhetvāna viruddhañ ca pahāya adhikam padaṃ |  
 unakaṃ pakkhipitvāna pāyuttānaṃ nayehi ca  
 dvihi vā tihi yuttesu pāṭhesu gayha sāsane |  
 sukhuccāraṇapāṭhañ ca katvā sukhāvajāraṇaṃ (°dhāra-  
 ṇaṃ B.)

nissayaṃ racayissaṃ taṃ sam(m)ā dhārentu sajjanā |

The text begins: samajjani ca—padipo ca—āsanena—uda-  
 kañ ca—etāni cattāri kammāni—uposathassa—pubbakaraṇaṃ  
 ti—vuccati akkhātāni—chandapārisuddhi utukkhānaṃ—bhi-  
 kkhugaṇanā ca—ovādo ca—etāni pañca kammāni—uposa-  
 thassa—pubbakiccan ti—vuccati akkhātāni.

3-4. The Khuddasikkhā. See No. 105.

# 19.

Burmese MS. composed of three different parts. See  
 Catalogue of the Burmese MSS., No. 3524.

1. 51 leaves, signed with the Burmese letters nī—jhū.  
 9 lines. Sakk. 1127.

2nd part of the *Kaṅkhāvitaraṇī* in Pāli (comment. on the  
 Pātimokkha by *Buddhaghosa*, see Westerg. Cat. p. 20). The  
 text begins in the explication of the 3rd Nissaggiya rule;  
 the end runs as follows (compare No. 45): Kaṅkhāvitaraṇiyā  
 Pātimokkhavaṇṇanāya bhikkhupātimokkhavaṇṇanā niṭṭhitā ||  
 paramavisuddhabuddhiviriyapaṭimaṇḍitena sīlākarajjavama-  
 ddivādiguṇasāmudayasamudaya (sic) samuditena sakalasama-  
 yasamayantaragahanajjhogahanasamatthena pañāveyyattiya-  
 samanāgatena tipīṭakapariyattippabhede sāṭhakathe satthu-  
 sāsane appaṭihatāññāpabbhāvena mahāveyyākaraṇena kara-  
 ṇasampattijanitasamukhaviniggaṭamadhurodānavacanālāvaṇ-  
 ṇayuttana yuttavādinā vādivadena mahākavinā pabhinna-  
 kaṭṭhisambhīṭāparivāre chaḷābhiññāpaṭisambhidāpabbhedagu-  
 ṇapattimaṇḍito uttarimanussadhamme suppatitṭhitabuddhinam

theravamsappadīpānaṃ therānaṃ *Mahāvihāravāsinaṃ* ti alaṅkārabhūsitena vipulavisuddhabuddhinā *Buddhaghōsā* ti garuhi gaḥitanāmaterena katā ayaṃ *Kaṅkhāvitaraṇi* nāma Pātimokkhavaṇṇanā ti.

2. 59 leaves, signed with the Burmese letters bha—lāh (fol. lāh is missing). 9 lines.

Fragments of the *Kaṅkhāvitaraṇi* with Burmese Nissaya (sixth volume of the whole work), beginning in the 8. sikkhāp. of the Ovādavagga (Minayeff, p. 13), ending in the 5. sikkhāp. of the Sahadhammikavagga (Min. p. 18). The Pāli text has considerably been altered for the purpose of the Nissaya.

3. Part of the *Khuddasikkhā*, see No. 106.

## 20. (Turnour Coll.)

269 leaves, signed with the Sinhalese letters ka—tho; mostly 9 lines; Sinhalese writing.

The *Dīghanikāya*. The last leaf contains an index of the single Suttas composing this collection. See the titles of the Suttas in Westergaard's Catalogue, p. 21.

## 21.

Burmese MS., see Catalogue of Burmese MSS., No. 3432.

First part ("sīlakkhaṇ") of the *Dīghanikāya*, beginning with the Brahmajālasutta and ending with the Tevijjasutta; Pāli text with the Burmese version of the Mahāthera *Guṇavamsaka*. Begins: namo tassa, etc.

nāmāṃ' ahaṃ pakāsantaṃ nibbuti amataṃ padaṃ  
apaṭipuggalaṃ buddhaṃ devasaṅghapurakkhitaṃ |  
mayā katena puñ(ñ)ena suttaṃ sukhāvahena ci (ca?)  
sabbe upaddāve hantvā rajissāmi yathābalaṃ |

I give here the beginning of the first Sutta, putting breaks for the Burmese passages.

bhante Kassapa—idaṃ Brahmajālasuttaṃ—evaṃ iminā ākārena—me mayā—bhagavato—sa(m)mukhā—suttaṃ (words with which Ānanda introduced at the first great convocation the proclamation of this Sutta)—bhante Kassapa—idaṃ Brah-

majālasuttam—me mayā—bhagavato—sam(m)ukhā—evam  
sutam (the same sentence is repeated still twice more)—ekam  
—samayam—bhagavā—Rājagaham—antarā ca—Nālantam  
Nālantassa—antarā ca—mahakā mahantena—bhikkhusaṅ-  
ghena—pañcamattehi—bhikkhusatehi—saddhī—addhāna-  
maggapaṭipanno—hoti.

## 22.

Burmese MS., see Catalogue of Burmese MSS., No. 3496.

The *Mahāvagga* (Suttas 14-22) of the *Dīghanikāya*, Pāli text with the Burmese Nissaya by *Ariyālaṅkāra*. Begins :

mahāpuṇam namassitvā mahākāruṇikam jinam  
pūjayitvāna saddhammam katvā saṅghaṇ ca añjali |  
yam sīlakkhandhavaggassa adesayi anantaram  
mahāvaggaṃ mahāpañ(ñ)o mahākāruṇiko jino |  
racissam tassa nissayam |  
nātisamkhepavithhāram paripuṇṇavinicchayam  
sambuddhasāsanathāya sotūnam nānavaddhanam |

bhante—Kassapa—idaṃ suttaṃ—me mayā—bhagavato—  
samukhā—evam etena ākāraṇena—sutam upalakkhitam—  
ekam—samayam—bhagavā—Sāvatthiyam—Anāthapiṇḍi-  
kassa—ārāme—kārito—Jetavane—karerikutikāram—viha-  
rati.

## 23.

Burmese MS., see Catalogue of Burmese MSS., No. 3433.

The *Pāṭikavagga* of the *Dīghanikāya*; Pāli text with the Burmese version by *Ariyālaṅkāra*. Begins :

vattuttayam namas(s)itvā saraṇam sabbapāṇinam  
samāsenā raccissāham pātheyavagganissayam |

bhante Kassapa—idaṃ suttaṃ—bhagavato—santike—evam  
—me mayā—sutam upalakkhitam—ekam—samayam—bha-  
gavā—Mamallesu (*sic*)—Anupīyam nāma Mallānam—niggamo  
—atthi—tattha—viharati.

## 24. (Turnour Coll.)

376 leaves, signed with the Sinhalese letters ka—bhṛi;  
generally 8 lines; Sinhalese writing.



The *Sumaṅgalavilāsinī*, Aṭṭhakathā to the *Dīghanikāya*. The first stanzas of this introduction have been printed by Childers, Journ. Royal As. Soc. of Great Britain and Ireland, N.S. vol. v. p. 289; see also the translation by Turnour, Journ. As. Soc. of Bengal, vol. vi. p. 510. I give the text with all the blunders of the manuscript. Begins: namo, etc.

karuṇāsītalāhadayaṃ paṇṇāpajjotavihatamohatamaham  
 sanarāmaralokaguruṃ vande sugataṃ gativimuttaṃ |  
 buddho pi buddhabhāvaṃ bhāvetvā ceva sacchikatvā ca  
 yaṃ upagato gatamalaṃ vande tam anuttaraṃ dhammaṃ |  
 sugatassa orasānaṃ puttānaṃ mārasenamathanānaṃ  
 aṭṭhannaṃ pi samūhaṃ sirasā vande ariyaśaṅghaṃ |  
 iti me pasannamatino ratanattayavanditvānāmayaṃ puṇṇaṃ  
 yaṃ suvihataṭṭāyo hutvā tassānubhāvena |  
 dīghassa dīghasuttaṃkitassa nipunassa āgamavarassa  
 buddhānubuddhasamvaṇṇitassa saddhāvahagunaṃ |  
 atthappakāsanatthaṃ aṭṭhakathā ādito vasisatehi  
 pañcāhi yā saṅgītā ca anusaṅgītā ca pacchāpi |  
 Sīhaḷadīpaṃ pana ābhatātha vasinā Mahāmahindena  
 ṭhapitā Sīhaḷabhāsāya dīpavāsinaṃ atthāya |  
 anetvāna tato haṃ Sīhaḷabhāsaṃ manoramam bhāsaṃ  
 tantinayānucchavikaṃ āronto vigatadosaṃ |  
 samayaṃ avilomento therānaṃ theravaṃsappadīpaṃ  
 sunipunavinicchayaṇaṃ Mahāvihārādhivāsinaṃ |  
 hitvā punappunāgatam atthaṃ atthaṃ pakāsayissāmi  
 sujanaṃ ca tuṭṭhatthaṃ ciraṭṭhitatthaṃ ca saddhammaṃ |  
 sīlakathā dhutadhammā kammaṭṭhānāni ceva cari sabbāni  
 cariyāvidhānasahito jhānasamāpattivitthāro |  
 saddhā ca abhiññāyo paññāsamkalananicchayo ceva  
 bandhā (khandhā?) dhātāyatanindriyāni ariyāni ceva cat-  
 tāri ||

saccāni paccayākāraḍesaṇā supārisuddhanipunānaya  
 avimuttan timaggā vipassanā bhāvanā ceva |  
 iti pana sabbam yasmā Visuddhimagge mayā supārisuddham  
 vuttaṃ

tasmā hi bhiyyo na taṃ idha vicārayissāmi ||  
 majjhe Visuddhimaggo esa catunnam pi āgamānaṃ hi  
 ṭhatvā pakāsayissaṃ tattha yathābhāsitaṃ atthaṃ |

icceva kato tasmā tam pi gahetvāna saddhi me nāya  
atthakathāya vijānātha Dīghāgamanissitaṃ atthan ti ||

tattha Dīghāgamo nāma sīlakkhandhavaggo mahāvaggo  
pāṭikavaggo tivaggato tivaggo hotiti suttato catuttimsa-  
suttasaṅgaho | tassa vaggesu sīlakkhandhavaggo ādi suttasu  
brahmajālaṃ | brahmajālassāpi | evaṃ me sutan ti ādikam  
āyasmātā Ānandena paṭhamamahāsaṅgītikāle vuttaṃ nidā-  
nam ādi |

Then follows the account of the first convocation. Con-  
clusion of the whole work :

ettāvata ca || āyācito Sumaṅgalaparivenanivāsina thiragu-  
nena Dāṭhāsaṅghatheravaṃsatvayenāhaṃ<sup>1</sup> || Dīghāgama<sup>2</sup>  
dassabalaguṇaganaparidīpaṇassa atthaka thaṃ yaṃ ārabhiṃ<sup>3</sup>  
Sumaṅgalavilāsiniṃ nāma nāmena<sup>4</sup> sāraṃ ādāya nīṭṭhitā esā  
ekāsītipamānāya pāliya bhāṇavārehi || ekūṇasatṭhimatto Visu-  
ddhimaggo pi bhāṇavārehi atthappakāsanatthāya āhamānaṃ<sup>5</sup>  
kato yasmā | tasmā tena sahāyaṃ atthakathābhāṇavāravaṇṇa-  
nāya<sup>6</sup> suparimitaparicchiṇṇaṃ cattālisam satam<sup>7</sup> hoti<sup>8</sup> | bhā-  
ṇavārato esa mayam pakāsayantiṃ<sup>9</sup> Mahāvihārādhivāsinaṃ<sup>10</sup>  
mūlatthakathāsāraṃ ādāya<sup>11</sup> mayā imaṃ karontena yaṃ  
puññaṃ upacitaṃ tena hotu sabbo sukhi loko ti ||

Various readings of the following MS. : 1) dādhānāgasam-  
ghaterena theravaṃsanvaye, 2) dīghogamavarassa, 3) ārabhi,  
4) the MS. adds sāhimahāṭhakathāya, 5) āgamānaṃ, 6) °gaṇa-  
nāya, 7) °lisasakaṃ, 8) the MS. adds sabbavattālisādhikasa-  
taṃ parimānaṃ, 9) evaṃ samayaṃ pakāsayanti, 10) °sinam,  
11) mūlakathakathāvārasamādāya.

## 25.

Two volumes. The first has 60 leaves signed with the  
Burmese letters ka—nāḥ ; the second 76 leaves, signed ca—ṭhu  
(the leaf ṭi is missing) ; 9 lines. Burmese writing.

Third part of the *Sumaṅgalavilāsini*, comprehending the  
commentary on the last 11 Suttas of the *Dīghanikāya*. The  
date is Sakraj 1133=A.D. 1772. The end of the MS. is  
followed by 14 blank leaves ; only the first page of the ninth  
contains the fragment of a Pāli text with Burmese version,

beginning :—adhammo ti—sammataṃ—tavoharati dhamma-sammatan ti—idāni—dhammo ti—samatam—dhammo ti—vicaranti—*etc.*

26. (Turnour Coll.)

393 leaves, signed with the Sinhalese letters ka—mḷi (one leaf has got the two signatures ce and cai); 8 lines on an average in the first, 9 in the second part of the MS. Sinhalese writing.

The *Majjhimanikāya*. The titles of the single Suttas composing this collection are given by Westergaard, Catalogue, p. 22.

27. (Turnour Coll.)

394 leaves, signed with the Sinhalese letters ka—mḷi; on an average 8–9 lines. Sinhalese writing.

The *Papañcasūdanī*, *Aṭṭhakathā* of the *Majjhimanikāya*. See Westergaard, Catalogue, p. 24.

28.

45 leaves, signed with the Sinhalese letters ka—go; 9 lines. Sinhalese writing.

The *Sāleyyasutta* (*Majjhimanikāya* 1, 5, 1); Pāli text with Sinhalese version and commentary. Subscription: *Sāleyya-sūtraartthavyākhyānayai*.

29. (Turnour Coll.)

463 leaves, signed with the Sinhalese letters ka—sā (the leaves ḍo, ḍau, ḍām are missing); generally 8–9 lines. Sinhalese writing.

The *Anguttaranikāya*. See on the division of this collection Westergaard, Catalogue, p. 29.

30. (Turnour Coll.)

320 leaves, signed with the Sinhalese letters ka—phu (one leaf is signed dau dām); on an average 8–9 lines. Sinhalese writing.

The *Manorathapūraṇī*, Aṭṭhakathā of the *Āṅuttaranikāya*. Not quite complete; the MS. ends in the tenth section. On the covering plate is written by mistake *Samyuttakanikā*.

The first ten stanzas of the introduction are (excepting the fifth) identical with the beginning of the introduction to the *Sumaṅgalavilāsinī* as given above, No. 24. The readings in which this MS. differs are:—1. °mohatamaṃ 4. °vandanāmayam, savihatantarāyo hutvā. 5. ekadukāḍipatimaṇḍitassa *Āṅuttarāgamavarassa* dhammakathikapuṅgavānaṃ vicittapaṭibhānajanassa. 6. saṅgitā. 7. paṇa, °vāsīnam. 8. apānetvāna, āropento. 9. sunipuṇa°, °vāsānam changed into °vāsīnam. 10. ca dhammassa. Then follows:—

Sāvaththippabbutinam naṅgarāṇam vaṇṇanā kathā heṭṭhā  
Dighassa Majjhimassa ca yā me attham vadantena |  
vitthārasasena sudam vatthūni ca tattha yāni vuttāni  
tesam pi na idha bhīyyo vitthārakatham kathayissāmi |  
suttānam paṇa atthā na vinā vatthūhi ye pakāsayanti  
tesam pakāsanattham vatthūni pi dassayissāmi |

The following six stanzas are identical with the 11–16 stanzas of the above-quoted introduction; the various readings are: 11 °ṭṭhānāni ceva sabbāni—12 sabbā ca, khandhāyatanindriyāni—13 °nipunā nayā vim°—14 paṇa, tasmā bhīyyo—15 pakāsayissāmi—16 kato yasmā tasmā, me tāya, *Āṅuttaranissitam*.—Then follows: tattha *Āṅuttarāgamo* nāma ekanipāto dukanipāto tikanipāto catukkanipāto pañcanipāto chakkanipāto sattakanipāto aṭṭhakanipāto navakanipāto dasakanipāto ekādasakanipāto ti ekādasakanipātā honti suttato |

nava suttasahassāni pañca suttasatāni ca  
sattapaññāsa suttāni honti *Āṅuttarāgame* |

### 31.

322 leaves, signed with the Burmese letters to rai (there are two leaves with gū and two with ṭhau); 9 lines; Burmese writing. Sakkaraj 1172=A.D. 1811.

First part of the *Manorathapūraṇī*, nipātas 1–3.

## 32.

21 leaves, signed with the Sinhalese letters ka—khu ;  
8 lines on an average ; Sinhalese writing.

The *Dhammapada*.

## 33.

Burmese manuscript ; see Catalogue of the Burmese MSS.,  
No. 3440.

Part of the *Aṭṭhakathā* of the *Dhammapada*.

The text with Burmese Nissaya. Begins (v. 76 Fausb.) :  
nicini va pavattānan ti imaṃ dhammadeśanaṃ satthā Jeta-  
vane viharanto āyasmantaṃ—Rādhama—ārabba—kathesi—  
so—gihikāle—Sāvatthiyaṃ—dukkabrahmaṇo—ahosi kira,  
*etc.*—The MS. ends at v. 156.

## 34.

293 leaves, signed with the Burmese letters ka—mu ;  
on an average 10 lines ; Burmese writing. Sakraj 1178=  
A.D. 1817.

*Jātakassa atṭhavaṇṇanā*, beginning with the dukkanipāta  
(Rājovādajātaka), ending with the pañcanipāta (Kapotajātaka).

## 35.

17 leaves, signed with the European numbers 1-17 ; 8-7  
lines ; Sinhal. writing.

The first six *Jātakas* of the sattanipāta (kukkujāt.—da-  
sannakajāt.), together with the atṭhavaṇṇanā.

## 36.

65 leaves, signed with the Burmese letters ka—cū (written  
by mistake for cu) ; 9 lines ; Burmese writing. Sakraj  
1153=A.D. 1792.

The *Mahāveśāntarajātaka*, the last in the whole collection,  
with the atṭhavaṇṇanā.

## 37.

26 leaves, signed with the Burmese letters ka—gā ; 9 lines ;  
Burmese writing.

The *Mahājanakajātaka*.

## 38.

22 leaves, signed with the Burmese letters ka—khau ;  
9-8 lines ; Burmese writing. Sakk. 1152=A.D. 1791.

The *Nemiyajātaka*.

## 39.

38 leaves, signed with Cambodjan letters jya—tā (written by mistake for tyā ; the last leaf is not signed ; the signature jhyû is omitted).

A *Jātaka*. Subscription : Candakumājātakaepa (?) paripuno. Begins : paṇḍabhisīyāsīdubbaṇaṭi. idaṃ satthā Jeta-vane viharanto Pañcācāram ārabba kathesi | ekadivasamhi bhikkhu, etc.

## 40.

11 leaves, signed with the numbers 1-4 and 1-7 ; 8 lines ; Sinhalese writing.

The first 4 leaves contain the text of the following 6 short Suttas :

- 1) nauññātabbasutta.
- 2) jarāmarasutta (begins 2, 2).
- 3) attāpiyasutta (2, 7).
- 4) pamādasutta (3, 2).
- 5) appamādasutta (3, 8).
- 6) aputtakasutta (3', 7).

The following 7 leaves contain explanations on these Suttas.

## 41.

6 leaves, the first five being signed with the numbers 1-5 ; 8-7 lines ; Sinhalese writing.

The text of a Sutta, beginning : ekaṃ samayaṃ bhagavā Vesāliyaṃ viharati Ambapālivaṇe tatra kho bhagavā bhikkhū āmantesi bhikkhavo ti bhadante ti te bhikkhū bhagavato paccassosum bhagavā etad avoca aniccā bhikkhave saṃkhārā addhuvā bhikkhave saṃkhārā anassāsikā bh. s.—The text ends f. 4, 6 ; the end of the MS. contains explanatory remarks, taken probably from the aṭṭhakathā.

139 leaves, signed with the Sinhalese letters ka—jhai (cu is omitted); 8 lines; Sinhalese writing.

*Vimānavatthuvannaṇā*, commentary on the *Vimānavatthu* (see Westergaard's *Catal.* p. 65), the sixth part of the *Khuddakanikāya*, by *Ācariyadhammapāla*.

Begins (compare the introduction to the *Paramatthadīpanī*, Westergaard *Cat.* p. 35): *namo, etc.*

mahākārunikaṃ nāthaṃ ñeyyasāgarapāraguṃ  
vande nipuṇagambhīraṃ vicitrānayaadesanaṃ |  
vijjācāraṇasampannā yena ñiyyanti lokato  
vande taṃ uttamaṃ dhammaṃ sammāsambuddhapūjitaṃ |  
sīlādiguṇasampannā t̥hito maggaphalesu yo  
vande 'haṃ ariyasāṅhaṇ taṃ puññakkhettaṃ anuttaraṃ |  
vandanā arahataṃ puññaṃ iti yaṃ ratanattaye  
hatantarāyo sabbattha hutvā 'haṇ tassa tejasā |  
devatāhi kataṃ puññaṃ yaṃ yaṃ purimajātisu  
tassa vimānādīphalasampattibhedato (*sic*) |  
pucchāvasena yā tāsāṃ vissajjanavasena ca  
pavattā desanā kammaphalapacchakkhākāriṇī |  
*Vimānavatthu* icceva nāmena vasino pure  
yaṃ *Khuddakanikāyasmim* saṅgāyimsu mahesaye |  
tassāsamañ ca lambitvā porāṇayakathānayaṃ (porāṇa-  
t̥thak°!)  
tattha tattha nidānāni vibhāvento visesato |  
suvisuddhaṃ asaṅkiṇṇaṃ nipunatthavinicchayaṃ  
*Mahāvihāravāsīnaṃ* samayaṃ avilomayaṃ |  
yathābalaṃ karissāmi atthasaṃvaṇṇanaṃ subhaṃ  
sakkaccaṃ bhāsato taṃ me nisāmayatha sādhave taṃ (*sic*) |

I extract from the introduction the following passage about the contents of the *Vimānavatthu* (fol. kâ): idaṃ hi *Vimānavatthum* duvidhena pavattaṃ pucchāvasena vissajjanavasena ca | tattha vissajjanagāthā tā hīdevatāhi bhāsītā pucchāgāthā pana kāci bhagavato bhāsītā kāci Sakkādīhi kāci sāvakehi kāci therehi | tatthāpi yebhuyyena so yese kappā sata-sataṃ saḥassādhikaṃ ekaṃ asaṃkheyyaṃ buddhassa bhagavato aggasāvaka bhāvāya puññāna sambhāre sambharanto

anukkamena sāvaka-pāramiyo pūretvā chalabhiññācatupaṭi-sambhidādiguṇavisesaparivārassa sakalassa sāvaka-pāramiñā-nassa matthatam patto dutiyo aggasāvakaṭṭhāne ṭhito iddhi-mantoso ca bhagavato etadagge ṭhapito āyasmā *Mahāmoggallāno* tena bhāsita bhāsanto (changed into bhāsantā) tena ca paṭhamam tāva lokahitāya devacārikam carantena devaloke ve devatānam pucchanavasena puna tato manussalokam āgantvā manussānam puññaphalassa paccakkhakaranattham pucchā-vissajjanam ca ekajjham katvā bhagavato pavedetvā bhikkhūnam bhāsita sakena pucchanavasena devatāhi tassa vissajjana-bhāsita pi Mahāmoggallānattherassa bhāsita evam evam bhagavatā therehi devatā pi ca hi ca (*sic*) pucchāvasena ca devatāhi tassā vissajjanavasena tattha tattha bhāsita. pacchā dhammavinayam saṅgāyantehi dhammasaṅgāhakehi ekato katvā *Vimānavatthu* icceva saṅgaham āropitā.

As a sample of these stories I give the *Caṇḍālīvimāna* with the introductory part of the *vaṇṇanā* (the text of another *Vimānavatthu* without the introduction of the commentary has been printed by Minayeff, Pāli grammar, pp. xix-xxiv of the Russian ed.).

Fol. *khah'*: *caṇḍālī van(da) pādānti caṇḍālīvimānam* kā up-patti | bhagavā Rājagahe viharante paccusavelāyam buddhā-cinṇam mahākaruṇāsamāpatti samāpajjitvā vuṭṭhāya lokam olovento addasa tasmim yeva namgare caṇḍālāvāṭe santim ekam mahallikam caṇḍalim khināyukam nirayasamvattanikam c' assā kammam upaṭṭhitam mahākaruṇāyā samussāhitamā-naso saggasamvattaniyam kammam kāretvā ten' assā niray-uppattim nisedhetvā sagge patitṭhāpessāmi cintetvā bhikkhu-saṅghena saddhim Rājagaham piṇḍāya pāvisi ti tena ca samayena sā caṇḍālī daṇḍam olubbha nagarato nikkhanti bhagavantaṃ āgacchantam disvā abhimukhī hutvā aṭṭhāsi bhagavā pi tassāgamanam nivārento viya pureto aṭṭhāsi atthāyasmā Mahāmoggallāno satthu cittaṃ ūatvā tassā ca āyuparikkhaya bhagavato vandanaṃ niyojento |

caṇḍālī vanda pādāni Gotamassa yasassino  
tam eva anukampāya aṭṭhāsi isisuttamo |  
abhippasādehi manam arahantaṃhi tādino  
khippam pañjalikā vanda parittam tava jīvikam |



coditā bhāvitatte sarīrantimadhārīnā  
 caṇḍālī vandi pādāni Gotamassa yasassino |  
 tam ena avadhibhāviṃ caṇḍālīṃ pañjalīṭhitam  
 namassamānam sambuddham andhakāre pabhaṃkaram |  
 khīṇāsavaṃ vigataraijāṃ atejaṃ ekaṃ araṇṇīamhi maho  
 nisinnam  
 deviddhipattā upasamkamitvā vandāmi tam vira mahā-  
 nubhāvā |  
 suvaṇṇavaṇṇā jalitā mahāyasa vimānam oruyha aneka-  
 cittā  
 parivāritā accharāsaṃgaṇaṇa kā tvam subhe devate  
 vandase mham |  
 aham bhante caṇḍālī kāyavīreṇa pesitā  
 vandiṃ arahato pāde Gotamassa yasassino |  
 sāham vanditvā pādāni cutā caṇḍālayoniyo  
 vimāna sabbato bhattam uppannamhi nandane |  
 acharānam sataśahassam purakkhatvāna tiṭṭhati  
 tāsāham pavarā seṭṭhā vaṇṇena sasāyukā |  
 pahutakalyānā sampajānā patissatā  
 munim kārunikam loke tamam bhanteva vanditvātum  
 āgatā |  
 idaṃ vatvāna caṇḍālī katamñū katavedini  
 vanditvā arahato pāde tatthevantaradhāyati ||

*Various readings.* The commentary : C., the Burmese MS., n. 1, 16 e : B.

1. caṇḍālī B.—The commentary, after having explained isis' uttamo, gives the var. reading isisattamo, and so reads B.
- 2. tādine B.—jīvitam C., jivitam B.—3. moditā bhāvitattena C., cotitā bhāvitattthena B.—°dhārīnā C.B.—4. enam C., enam B.—avadhī gāvī C., avadhi gāvī B.—pañjalim C., añcali B.—5. vitarajam anejam B.—raho nis° C.B.—vīra C.—6. āruyha C.—ganena C, gaṇena B.—mamanti C, mamaṃ B.—7. bhaddante B.—tassā therena B, tayā vīreṇa C.—8. °yoniyā C.B.—vimānam sabbato bhaddam C.B.—upasannamhi B.—9. acchārānam sataśahassā purakkhitvā maṃ tiṭṭhanti B.—tāsāham C.B.—yasasāvutā C, yasassāyunā B.—10. pahūta-kalyānasampajānapatissatā C., bahutakata-kalyānā sampajānā

patissutā B.—tam bhante vanditum āgatā C.B.—11. vandetvā B.—antaradhāyathā ti C.

## 43.

89 leaves, signed with the Sinhalese letters ka—dī (leaf nai is missing); 8 lines; Sinhalese writing.

*Petavatthuvannanā* (*Paramatthadīpanī*), commentary on the seventh part of the Khuddakanikāya, similar to the preceding work and composed by the same author. The introduction is almost identical with the introd. to the *Vimānavatthuvannanā* (2 °sampannam, tam anuttaram, 3 °sampanno; 'ham is omitted, 4 vandanam janitam puññam, 5 petehi ca katam kammam yam yam purimajātisu petabhāvavahattam tehi phalabhedato, 6 pakāsayanti buddhānam desanāyā visesato samvegajanani kammaphalam paccakkhakārini, 7 *Petavatthū ti nāmena supariññātavattukā yam, etc.*, mahesayo, 8 tassākammāvalambitvā porāṇatthakathānayam, 10 sakkaccabhāsato).

## Conclusion :

ye te petesu nibbattā sabbadukkataḥkārino  
yehi kammehi tesaṃ tam pāpakam kaṭukapphalam |  
paccakkhato vibhāventi pucchāvissajjanehi vā  
desanāniyameneva sattasamvega vaddhati |  
yam kathāvatthukusalā supariññātavattukā  
*Petavatthū ti nāmena samgāyimsu mahesayo |*  
tassattham pakāsetum porāṇatthakathānayam  
nissāya yā samāradhā atthamsamvannanā mayā |  
yā tattha paramatthānam tattha tattha yathāraham  
pakāsanā *Paramatthadīpanī* nāma nāmato |  
sampattā pariniṭṭhānam anākulavinicchayo  
sapaṇṇārasamattāya pāliyo bhānavārato |  
iti taṃ samkhārontena yaṃ taṃ adhigatam mayā  
puññam assānubhāvena lokanāthassa sāsanaṃ |  
ogāhetvā visuddhā ca sīlādipatipattiyā  
sabbe pi dehino hontu vimuttirasabhāgino | *etc.*

*Vadattitthavihāravāsinaṃ munivarayatinā bhadantena Ācariyadhammapālena* katā *Petavatthusamvannanā samattā ti.*

It is evident that the commentary on the Theragāthā de-

scribed by Westergaard, Catal. p. 35, belongs to the same author.

The Petavatthus are stories similar to the Vimānavatthus, treating of the offences for which men have been reborn in the Peta world.

The titles of the single stories are given thus in this MS. :  
 Khentupamāpetavatthuvannaṇā (ends f. ki')—Sūkarap. (ki')—  
 Pūtimukhap. (ku)—Piṭṭhadhītalikap. (kū)—Tirokuḍḍap. (kḷi')—  
 —Pañcaputtakhādakap. (kḷi')—Sattaputtakhādakap. (ke')—  
 Goṇap. (ko)—Mahāpesakārap. (kau)—Khalātiyap. (kaḥ')—  
 Nāgap. (khi)—Uraṅgajātakavatthuv. (khu)—Saṃsāramoca-  
 kap. (khri')—Sāriputtattherassa mātu p. (khli')—Mattāp. (khai')—  
 —Nandāp. (kho)—Caṇḍakuṇḍalip. (kho')—Kaṇhap. (khām')—  
 —Dhanapālap. (ga)—Cūlasetṭhip. (gi)—Aṅkurap. (gai')—  
 Uttaramātu p. (gau)—Suttap. (gaḥ)—Kaṇṇamuṇḍap. (ghi)—  
 —Ubbarip. (ghu')—Abhijjhamānap. (ghri')—Sānuvāsip.  
 (ghe')—Rathakārap. (gho)—Bhusap. (ghau)—Kumārap.  
 (ghaḥ)—Serinip. (ṇa)—Migaluddap. (ṇā)—Dutiyaluddap.  
 (ṇā')—Kūṭaviniṇṇayikap. (ṇi')—Dhātuvivannaṇap. (ṇi')<sup>1</sup>—  
 Nandikap. (ṇām')—Revatip. (ṇām')—Ucchup. (ca')—Kumā-  
 rap. (cā)—Rājaputtap. (ci')—Gūthakhādakap. (ci')—Gaṇap.  
 (ci')—Pāṭaliputtap. (cu')—Ambap. (cū')—Akkhadurakkhap.  
 (cṛi')—Bhogasaṃharap. (cṛi')—Setṭhiputtap. (cṛi')—Setṭhi-  
 kūṭasahassap. (cli').

## 44.

Burmese MS., see Catalogue of Burmese MSS., No. 3463.

*Suttasaṅgaha.* The badly written and much corrupted introduction runs thus (by B., I designate the readings of the text repeated together with the Burmese version) :

suttam suttam munindāham (aḥam—munindaṇ ca B.) sutta-  
 saṅgahapāliyā  
 anekavoraka ('vorikaṃ B.) attham dīpento desakehi ca |  
 vanditvā yācīto nātham dhammadīpakabhikkhunam  
 manam udāharam netvā dīpessam appakam ida |

<sup>1</sup> Here are to be inserted : Ambasakkharap. and Serisakap., which titles are missing probably by the loss of fol. nai.

ādippāyaṃ (adh° B.) manorammaṃ sundharaṃ (sund° B.)  
mana tosayāṃ  
pitivivaḍḍhanaṃ dīpaṃ saccānaṃ dassakaṃ mudu |  
sakkaccaṃ taṃ sunantu ve dhammadīpakatheravā  
ayaṃ ca me jane tosaṃ desentānaṃ hi tediya (bhediyya B.) |

The work is a large anthology made from the Suttas, Vimānavatthus, etc. The single words or small sections of the text are followed by the Burmese version or paraphrase.

## 45.

Burmese MS., see Catalogue of Burmese MSS., No. 3462. Sakk. 1186=A.D. 1825.

*Aṭṭhasālinī*, *Aṭṭhakathā* on the *Dhammasaṅgani*, Pāli and Burmese. The very corrupt subscription runs thus (compare No. 19) :—

paramavisuddhasaddhāviriyaṇipatipaññātena silavācārajjava-  
maddavādiguṇasamudayasamudhitaṇa sakasamayasaṃmayanta-  
ragahaṇasamatthena paññaveyyattiyasamannāgatenā tipīṭa-  
kappariyattippabhede sāṭṭhakathe satthu sāsane appaṭiṭaṇa-  
ñānappabhāvena mahāveyyākaraṇena karaṇasampattijanitasu-  
khaniggatamadhuṇodānavacaninelāvaṇṇayuttana yuttamut-  
thavādi vādivarena mahākavinā mahātherena pabbhinnaṃ-  
paṭisambhidāparivāre chaḷābhīṇādiguṇapaṭiṇaṇḍitena uttari-  
manussadhamme suppaṭiṭṭhitabuddhinaṃ theravaṃsappadi-  
pānaṃ *Mahāvihāravāsinaṃ* therānaṃ vaṃsālaṅkārabhūtena  
vipūlavissuddhabuddhinā *Buddhaghosa* ti guruhi gahitaṇāma-  
teyyena mahātherena *Aṭṭhasālinī* nāma ayaṃ Dhammasaṅga-  
haṭṭhakathā katā yāvayattakaṃ kālaṃ visuddhacittassa tādāno  
lokaṇḍeṭṭhassa mahesino buddho ti nāmaṃ pi lokamhi tiṭṭhati  
tāvataṭṭakakālaṃ ayaṃ Dhammasaṅgahaṭṭhakathā lokasmiṃ  
lokaniddharaṇesinaṃ kulaputtānaṃ pañāsuddhiyā nayaṃ  
dassenti tiṭṭhatu. *Aṭṭhasālinī nāma samattā*.

Kusannāmassa nagaṛassa purattimāpadesake  
sāsanaṛūḷhabhūtaṃsa aḍḍhayaṇaṃmaṇake |  
Nerativhayagāmaṃsa pacchimāṃ isanissite  
uttarasmi disābhāge ṭhāne pañcadhanussate |

gamanâgamanasampanne *Maṇiratananāmake*  
 alaye puṇanippatte santâsane tibhummake |  
 bahuggaṇavâcakena atigambhirabuddhinâ  
 âdimh' ariyasaddena *Alaṅkāra* ti nâminâ |  
 mahâtherena yuttana âhâpetvâna sabbaso  
 sâdhakâna (sâvakânaṃ, the repetition with the Burmese  
 version) vâcanaṃ ca antarâ antarakkhaṇe |  
 ekâdikam sattatiṇ ca dvisataṃ dvisahassakam (dvisatasa-  
 hassakaṇ ca, the repetition)  
 vasasaṇjhânaṃ (vassasaṇjhâ nâma, the repetition) vasena  
 sampatte jinasâsane |  
 rajiko nissayo ayaṃ Aṭhasâlininâmake  
 munisâsanâṇi ca buddhiyâ—caravato<sup>1</sup>  
 yathâ anantarâyena niṭṭhito nissayo ayaṃ  
 hontv ânantarâyenevaṃ sukhina sabbapaṇino | etc.

The work begins :

namo etc. | kâmvacarakusalaṃ — dassetvâ — idâni — rūpâ-  
 vacarakusalaṃ — dassetuṃ — katame dhammâ kusalâ tiâdi  
 vacanaṃ—

46.

443 leaves, signed with Burmese letters. 6 lines. Burmese writing. Sakk. 1120=A.D. 1759.

The Pāli text of the *Vibhaṅga*. The appearance of this MS. and the style of writing are much older than the average of Burmese MSS. A large number of leaves is missing, and the order of the extant leaves is disturbed. The leaves are placed now in the following order: jhâḥ—cha, gha—câḥ, ṭhaḥ—ṭa, ña—ñâḥ, ḍa—ḍu, ḍha, ḍâḥ—ḍû, ḍhâ—ḍbaḥ, ṇa—bhâḥ (tâḥ is placed between tâ and ti), mai—ma, mo—mâḥ, ya—lu, sâḥ—va, lâḥ—lû, ka, khâḥ, lâḥ—ḷa, âu—aa, aṃ—ae, haṃ—ha, kya—ghyaṃ. Then follow 36 leaves (ka—gâḥ) containing another copy of the beginning of the work.

47.

Burmese MS., see Catalogue of Burmese MSS., No. 3451. Sakk. 1189=A.D. 1828.

<sup>1</sup> From this line only these words are extant intermixed with the Burmese version.

*Commentary* on the *Vibhaṅga*, Pāli and Burmese, called by the author in the introduction, aṭṭhavaṇṇanā porāṇaṭṭhaka-thānayā. I quote the following stanzas from the introduction (compare No. 105):

viñātu 'ttho na sakkā hi sante pi pubbanissaye  
sukhena mandapaññehi racayayissām' ahaṃ navam |  
nātisaṅkhepavittthāraṃ nissayaṃ mativaḍḍhakaṃ  
sikkhākāmena yatinā yācito *Candamañcunā* |

After the introduction the commentary begins (f. ko'-kau):  
pañca kkhandhā | rūpakkhando | pa | suttantabhājanīyaṃ  
nāma—

48.

Burmese MS., see Catal. of the Burm. MSS., No. 3467.

Burmese Nissaya of the *Yamaka*. The Pāli text is given only in very deficient extracts and quotations. Each *Yamaka* forms a volume, excepting the *Āyatana* and *Dhātuyamakas*, which are combined in one volume. Two volumes are premised as an introduction to the principal work, the first inscribed *Mātikānayatvai* (Burmese treatise with few Pāli quotations), the second *Dhātukathānayatvai*, being a Pāli-Burmese Nissaya of the third volume of the *Abhidhamma-piṭaka*.

49.

Burmese MS., see Catal. of the Burm. MSS., No. 3468.

First part of the same work, ending with the *Saccayamaka*, without the two premised volumes mentioned above.

50.

73 leaves; 8 lines; Burmese writing. Sakk. 1140=A.D. 1779. The manuscript contains two works:

1. fol. ka-kham (the letter khe has been put twice): the *Abhidhammatthasaṅgaha*. Subscription: *Anuruddhācariyena racitaṃ Abhidhammatthasaṅgahaṃ nāma pakaraṇaṃ samatthaṃ niṭhitaṃ*.

Chapters (pariccheda) of this treatise:

f. ki cittasaṅgahavibhāga—f. ke cetasikaṅga(ha)vibhāga

—f. ko pakinnakasaṅga(ha)vibhāga—f. kam' vidhisāṅgahavibhāga—f. khā' vidhimuttasaṅgahavibhāga ("niṭhito ca Abhidhammatthasaṅgahe sabbathā pi cittacetasaṅgahavibhāgo")—f. khî rūpasāṅgahavibhāga—f. khe 2 samuccaya-sāṅgahavibhāga—f. khai paccaya-sāṅgahavibhāga—f. kham kammatthānasāṅgahavibhāga.

2. fol. gu-chu. The *Dhātukathā*, third part of the Abhidhammapiṭaka.

51.

The fourth part of No. 55, fol. chû-jha. Sakk. 1168.  
The *Abhidhammatthasaṅgaha*.

52.

Burmese manuscr., see Catal. of Burm. MSS., No. 3466.

The *Abhidhammatthasaṅgaha* with Burmese Nissaya by *Aggadhammālaṅkāra*.

53.

Burmese manuscript, see Catal. of Burm. MSS., No. 3504.  
Sak. 1149=A.D. 1788.

The *Abhidhammavibhāvanī*, commentary on the *Abhidhammatthasaṅgaha*, by *Sumaṅgalācariya*; text with Burmese Nissaya by *Ariyālaṅkāra*.

The greater part of the introduction is identical with the introduction of the Nissayas of the Vibhaṅga (No. 47) and the Khuddasikkhā (No. 105). The introduction ends:

*Sumaṅgalācarirena Abhidhammavibhāvanī*  
tīkā yā racitā tassā sante pi pubbanissaye |  
mandapañehi sotūhi na sakk' atto hi jānitu  
paramattaññukāmehi bhikkhūhi abhiyācito |  
nātisaṅkhepavittāraṃ racissaṃ (navanissayaṃ)  
jinasāsanavaḍḍhattaṃ paripunnāvinicchayaṃ |

Among the blank leaves which follow the end of the work, are two written pages. The first, signed with the Burmese letter ka, contains the interesting beginning of a commentary on *Kaccāyana's* grammar:

namo etc.

jitamârâtikam buddham dhammam mohavidhamsakam  
vanditvâ uttamam saṅgham *Kaṇḍâyanan* ca vaṇṇitam |  
*Kaṇḍâyanassa* bhedâ 'ham sabbayogam yathâraham  
sotujanânam atthâya pavakkhâmi samâsato |  
kasikammâdinâ byâpârena dippati yo pitâ  
iti Kaccassa putto *thu* tassa Kaccâyano mato |  
teneva katasattam pi Kaccâyanan ti ñâyati  
Kaccâyana'ss' idam sattam timinâ vacanattatho | etc.

The second of these leaves contains the beginning of the fourth part of the Kammavâcâ collection (namo etc. supâtu me bhante saṅgho idam saṅghassa kathinadussam uppannam etc.).

#### 54.

Manuscript in Burmese writing; see Catal. of the Burmese MSS., No. 3499.

1. The *Saṅkhepavaṇṇanâ*, commentary on the Abhidhammatthasaṅgha by *Saddhammajotipâla*; Pâli text. Begins:

namo etc. |

tikkhattum pattalaṅko yo patihapesi sâsanam  
vanditvâ lokanâtham tam dhammam saṅghan ca pûjitam |  
âgatâgamasatthena cando va sarad' ampare  
pâkaṭen' idha dîpamhi Mahâvijayabâhunâ |  
ukkuṭikam nisîditvâ sâsanatthâbhikankhinâ  
yâcito 'ham karissâmi Saṅkhepapadavaṇṇanam |  
porâṇehi katâ 'nekâ santi yâ pana vaṇṇanâ  
etâ velâdigabbhesu ajotacandavûpamâ |  
tasmâ khajjatantupamam karissam kiñci vaṇṇanam  
tam sâdhavo nisâmetha sâsanassa subuddhiyâ ti |

tattha padavaṇṇanan ti | sambandho padavibhâgo | pada-  
cintâ padattho |

The work follows the division of the Abhidhammatthasaṅgha into 9 pariccheda's.

2. The same work, the Pâli text together with a Burmese Nissaya by *Ariyâlaṅkāra*, the same scholar to whom the Burmese are indebted for the version of so great a number of important Pâli works.



## II.—GRAMMATICAL AND LEXICAL WORKS.

55.

97 leaves, signed with the Burmese letters from ka to jha (two leaves are signed with ñai, the second being a repetition of the first; two leaves are signed cî; the signatures cû and jâh are omitted); 9 lines, Burmese writing. The MS. contains the date of Sakrâj 1168=A.D. 1807.

1. fol. ka-cî 2, *Kaccâyana's* grammar, text and scholia. For an example of the readings of this MS. I select 4, 15. 16 (M. Senart's edition, p. 174):

*mahataṃ mahā tulyādhikaraṇe pade ||*

tesaṃ mahantasaddānaṃ mahā ādesā (*corr.* ādeso) hoti tulyādhikaraṇe pade. mahanto ca so puriso cā ti mahāriso (*sic*). mahantī ca sā devi cā ti mahādevī. mahantañ ca taṃ balañ cā ti mahāphalaṃ. mahanto ca so nāgo cā ti mahānāgo. manto (*sic*) ca so yaso cā ti mahāyaso. mahantañ ca taṃ padupavanañ (*sic*) cā ti mahāpadumavanaṃ. mahantī ca sā nadī cā ti mahānadī. mahanto ca so maṇi cā ti mahāmaṇi. mahanto ca so gahapatiko cā ti mahāgahatiko. mahantañ ca ta dhanañ cā ti mahādhanam. mahanto ca so puṇo cā ti mahāpuṇo. bahuvacanaggahaṇena kvaci mahantasaddassa mahā ādeso hoti. mantañ (*corr.* mahantañ) ca taṃ phalañ cā ti mahabbalaṃ. mahantañ ca taṃ phalañ cā ti mahappalaṃ. mahantañ ca taṃ dhanañ cā ti mahaddhanam. mahatañ ca taṃ bhayañ cā ti mahabbhayaṃ ||

*itthiyaṃ bhāsitaṃ pumittha pumā va ce ||*

itthiyaṃ tulyādhikaraṇe pade ca bhāsitaṃ pumitthi pumā va datṭhabbā. dighā jaṅghā yassa so 'yan ti dighajaṅgho. kal-yānā bhariyā yassa so 'yan ti kalyāṇabhariyo. bahutā puṇā (*corr.* pañā) yassa so 'yan ti bahupaṇo. bhāsitaṃ pumeti kim

attham. brahmanabandhu ca sâ bhariyâ cati (*corr. ceti*)  
brahmanabandhubharyâ ||

2. fol. cu-câh. The text of Kaccâyana without the scholia.

3. fol. cha-chu. Appendix to the grammar, Pâli and Burmese, called in Burmese *vibhas sway*; the Pâli text begins: parassamaññāpayoge—lingatthe paṭhamā—ālapane ca.

4. fol. chû-jha. *Abhidhammatthasaṅgaha*, see n. 51.

56.

36 leaves (ka-gah); 5 lines; Cambodjan writing.

*Kaccâyana's* grammar, text of the Suttas, ending with the end of the Kâraṇakappa. Each Sutta is followed by a Siamese translation or paraphrase.

57.

Two volumes, see Catal. of the Burmese MSS., Nos. 3434, 3435. Burmese writing.

*Sirimâlacâ*, *Kaccâyana's* grammar with Burmese translation and explanations.

58.

Burmese MS., containing the Sandhikappa, Samâsakappa, Taddhitakappa, Âkhyâtakappa, Kitakappa of the same work. See Catal. of the Burmese MSS., No. 3526.

59.

Burmese MS., containing the Nâmakappa, Kâraṇakappa and Uṇâdikappa of the same work. See Catal. of the Burmese MSS., No. 3458.

60.

Burmese MS., containing the Taddhitakappa, Kâraṇak., Samâsak., Âkhyâtak., Kitak. and Uṇâdikappa of the same work. See Catal. of the Burm. MSS., No. 3464.

61.

Burmese MS.; the same work, beginning in the midst of the introduction to the Samâsakappa, containing the rest down to the end. See Catal. of the Burm. MSS., 3525.

I subjoin some ślokas referring to the author and the history of the work.

Śloka at the end of the Nāmakappa :

ādo yo *Aggadhammo* 'tha *Alaṅkāro* ti vissuto  
tena uddhāritam rūpaṃ imaṃ sikkhantu sādhave ti |

Śloka at the beginning of the Samāsakappa :

vanditvā varapañño yo bodhesi janataṃ bahum  
taṃ racissaṃ samāsenā samāsaṃ sattharūpakam |

Ślokas at the end of the Uṇādikappa :

ādimhi *Aggadhammo* 'ti *Alaṅkāro* 'tha vissuto  
tisāsanamhi ālokaḥhūtathā (var. read. °attā) cihanam  
tathā |

yo thero jīnacakkamhi dhāreti sāsanaṃ sadā  
tena uddhāritam sādhum rūpaṃ unādino param |  
may' uddhāritarūpaṃ pi sikkhantu sajjanā sadā  
mettācittena samyuttā maṃ pi maññantu sabbadā |

The Pāli text of the first Sutta, adapted to the exigencies of the Burmese version, runs as follows (Burmese passages are denoted by breaks) :

*attho akkharasaññāto* || *attho—akkharasaññāto—hoti— | sut* ||  
*akkharavibhattiyaṃ* — *sati* — *atthassa—dunniyathā* — *vā* —  
*atthassa—dunnayathā—hi yasmā—hoti—tasmā—vā—tasmā*  
*—vacanānaṃ* — *sabbo—attho—vā—sabbavacanānaṃ—attho*  
*—akkharehi* — *saññāyate—tasmā—suttantesu suttantānaṃ*  
*—bahupakāraṃ—akkharakosallaṃ—paṭhamam—sappāde-*  
*tabbam—hoti— | vutti* ||

62.

Burmese MS., in two volumes, see *Burm. Catal.*, Nos. 3443, 3444. *Dakkhiṇāyaṇa nissya of Kaccāyana's grammar.*

Introduction to the Sandhikappa :

dhammissaraṃ namassitvā buddhaṃ kilesachinditaṃ  
dhammaṃ ariyaśaṅghaṃ ca niraṅgaṇaṃ gaṇuttamaṃ |  
*Kaccāyanaṃ* mahātheraṃ tathāgatenā vaṇṇitaṃ  
mahāpaññaṃ namitvāna sāvakesu ca pākāṭaṃ  
dhajūpamaṃ guṇādhāraṃ mahitalesu pākāṭaṃ |

pathamāriyalaṅkāraṃ piṭakannaṇapāraguṃ  
 sabbesaṃ hita(m) dhārentaṃ sutabuddhañ ca me gurum |  
 itare guravo cāpi pāragū piṭakattaye  
 namāmi sirasā dhīre visi(t)ṭhesu ca pākāṭe |  
 evaṃ nipaccakāraṣsa antarāye asesato  
 ānubhāvena sosetvā yathā atthaṃ samijjatu (sic) |  
 pubbācariyasīhehi racitā santi nissayā  
 yudhasotujānā yattha linaṇrūpan ti vuccare  
 tattha rūpaṃ vimamsitvā nyāsāḍianurūpato |  
 sotujanānam atthāya uddharitvā va sādhuḥkaṃ  
 nissayaṃ sandhikappaṣsa yudhasotubudhāvahaṃ |  
 pubbācariyasīhānaṃ ahaṃ nissayasādhukaṃ  
 pathamāriyalaṅkāramahātheraṣsa nissayaṃ  
 sādhuḥkaṃ cupanissāya catuttho 'riyālaṅkāro  
 nātivitthārasaṅkhepaṃ racissāmi yathāphalaṃ (°ba-  
 laṃ ?) |

Śloka at the end of the work :

Setibhissaraṇājassa natthena (nattena !) dhammarājina  
 kārīte sovaṇṇāvāse *Dakkhiṇāvan* ti nāmake |  
 catutthāriyālaṅkāratherena kārītaṃ imaṃ  
 nātisaṅkhepavitthāra (var. read. °re) atthi rūpa samāhi-  
 taṃ |  
 ayaṃ gandho ciraṃ kālaṃ yāva tiṭṭhatu sāsana (sic)  
 sikkhantā sajjanā gandhaṃ pādaṃ labbhā tat' uttari |  
 tiāgame adhibbāyaṃ (°ppāyaṃ ?) viñāpetvāna sādhuḥkaṃ  
 dhārentu jinacakkaṃ va piṭakannaṇapāragū |

The first Sutta runs thus (breaks denoting the Burmese passages):

attho akkharasaṇāto || attho—akkharasaṇāto— | akkharavi-  
 pattiyaṃ—sati—atthassa—dunnayatā—hi yasmā—hoti—  
 tasmā—sabbavacanānaṃ—attho—akkharehi—sañāyate—  
 yasmā—akkharakosallaṃ—suttantesu—bahupakāraṃ—. A  
 Burmese exposition with numerous Pāli quotations follows.

with the Samāsakappa. The introduction of this Kappa begins: evaṃ nānāyavicitraṃ *Madhuratthavinissayakattukammādi-atthavivoccapakāsakaṃ kārakakappaṃ dassetvā idāni tadanantaraṃ ligatthalapanagajjitam (sic) sattavidham vāccapakāsakaṃ samāsakappaṃ dassetuṃ nāmānaṃ samāso yuttattho tiādi ārajjam (āraddham!) etc.*

First Sutta: *nāmānaṃ samāso yuttattho | sut — — tesam nāmānaṃ—yo yuttattho yo padatthasamuddāyo (sic) so padatthasamuddāyo samāsasaṇṇ(ā) o hoti—yāni pañcapakārāni nāmānisanti ācariyena payujjamānaṃ padattā tesam nāmānaṃ yo yuttatto padasamuddāyo — so padasamuddāyo samāsasaṇṇ(ā) o hoti—katinnassa—dussa—katinnadussam nāma, etc.*

## 64.

139 leaves, 9-7 lines. The leaves are signed with the Sinhalese letters from ka to jhe. Sinhalese writing.

Commentary on *Kaccāyana's* grammar, by an unknown writer, based apparently on another commentary the single words of which are explained throughout this work. For instance it is said on the first introductory śloka of the grammar: vibhat(t)yantapadavibhāgavasena ekūnavīsati padāyaṃ gāthā-; then follows an explanation of the single words of this sentence: vibhajjatīti vibhatti, etc.; then the conclusion of the imperfect period: paṇḍitehi veditabbo (sic), and an explanation of paṇḍitehi and veditabbā.

Beginning of the single books: Sandhikappa f. kḷi', Nāmak. f. khī', Kārakakappa is missing, Samāsak. f. ghau', Taddhitak. f. naḥ, Ākhyātak. f. ce', Kibbidhānak. f. jā', Uṇādikappa is missing.

## 65.

28 leaves, signed with the Burmese letters ka—gī; 9 lines; Burmese writing.

The *Kaccāyanabhedatīkā*. Subscription: iti acculāracchanandaviriyapañāsamannāgatena *Ariyalaṅkā* ti garuhi viditānāmatherena bhikkhunā vicarito (sic) *Sārattavikāsinināmā* 'ya(m) gandho *Kaccāyanabhedatīkā* niṭṭhitā.

The work begins: namo etc. |

jino jayakaraṃ dhammaṃ sañcayanto jayākare  
 jītvā paraṃ jināpesi so me detu jayañ jino |  
 yo munindindasaddhammaṃ sitābhāpu idehiṇaṃ  
 makāṃ piṇeti jantunaṃ so sampinetu me manāṃ | *etc.*

## 66.

9 leaves; only 2 pages are written, which are signed with Burmese letters, the first khaṃ, the second gū. 9 lines, Burmese writing.

fol. khaṃ contains the beginning of *Kaccāyana's* Kārakakappa, text and scholia. The fragment ends in the scholion on Sutta 2 at the words bhū icc etassa dhā(tussa).

fol. gū begins in the scholion on Sutta 44 of the same Kappa at the words: (payo)ge adhikaissaravacane, and contains the rest of the book.

## 67.

10 leaves, preceded by three and followed by one blank leaf, signed with the Burmese letters from nai to cu; 8 lines; Burmese writing.

Contains *Kaccāyana's* Ākhyātakappa with the scholia.

## 68.

8 leaves, signed with the Burmese letters from ka to kai; 8-10 lines, Burmese writing.

Contains *Kaccāyana's* Kitakappa with the scholia. The subscribed date is the 12th day of the increasing moon in the month Vākhoṇ, Sakkarāj 1176 (=A.D. 1817).

At the end of the book the following śloka is subjoined :

Kaccāyanapakaraṇe sandhi nāmañ ca kārakaṃ  
 samāso taddhit(ā)khyāto kittakañ ca uṇhādikaṃ |  
 sandhimhi ekapaññāsaṃ nāmamhi dve satāṃ bhava  
 kārake pañcatālisāṃ samāse atthavīsañ ca |  
 dvāsatthi taddhite matāṃ atthārāsa satākhyāte  
 kīte satāṃ satāṃ bhava uṇhādimañ ca pañ(ñ)āsaṃ |

## 69.

10 leaves, signed with the Burmese letters ka—kau. 8-7 lines. Burmese writing.

Contains *Kaccāyana's* *Uṇādikappa* with the scholia. The date is the ninth day of the increasing moon in the month Vākhon, Sakkarāj 1176 (=A.D. 1817). Probably belonging to the same copy of K.'s grammar of which No. 68 forms another part, although the two MSS. seem written by different hands.

## 70.

43 leaves, signed with the Sinhalese letters ka—ge; 7-10 lines; Sinhalese writing.

Contains the *Rūpasiddhi*, Buddhappiya's well-known grammatical work, based on *Kaccāyana*. See Turnour's *Mahāv.* xxvi., d'Alwis Catalogue 179. The work begins :

visuddhasaddhammasahassadīdhitim subuddhasambodhisu-  
gandharoditam (*sic*)

tibuddhakhettekadivākaram jīṇam saddhammasaṅgham si-  
rasābhivaṇḍiya |

*Kaccāyanam* cācariyam namitvā nissāya *Kaccāyanavaṇṇa-*  
*nādim*

bālappabodhattham ujum karissam vyattam sukaṇḍam pa-  
darūpasiddhim |

*attho akkharasaññāto. yo koci lokiyalokuttarādibhedo vacana-*  
*ttho so sabbo akkhareheva saññāyate. akkharāpādayo ekacattā-*  
*līsam. te ca kho jinavacanānurūpā akārādayo niggahitāntā*  
*ekacattālīsamattā vaṇṇā paccekam akkharā nāma honti. tam*  
*yathā. a ā i ī etc.*

For an example of the manner in which the arrangement of *Kaccāyana's* work is modified in the *Rūpasiddhi*, I choose the beginning of the *Samāsakappa* :

*nāmānam samāso yuttattho* (Kacc. 4, 1). *tesam nāmānam*  
*payajjamānāpadatthānam* (*sic*) *yo yuttattho so samāsasañño*  
*hoti. tesam vibhattiyo lopā ca* (K. 4, 2). *tesam yuttatthānam*  
*samāsānam taddhitāyādippaccayānam ca vibhattiyo lopaniyā*  
*honti. pakati cassa sarantassa* (K. 4, 3). *luttāsu vibhatti* (*sic*)

sarantassa assa yuttatthabbutassa tividhassa līṅgassa pakati-bhāvo hoti. *taddhitasamāsakitakā nāmaṃ vātavetūnādisu ca* (K. 7, 4, 12). *taddhitantā kitakantā samāsā ca nāmaṃ iva* *daṭṭhabbā tavetūnatvānatvādippaccayante vajjetvā. so na-* *pumsakaliṅgo* (K. 4, 5). *so avyayibhāvasamāso napumsaki-* *liṅgo va daṭṭhabbo ti napumsakaliṅgattam. aṃ vibhattīnam* *akārantayihāvo* (sic) (K. 4, 26). *etc.*

The work is divided into the following chapters: Sandhi-kaṇḍa, Nāma-kaṇḍa (begins f. kû), Samāsakaṇḍa (f. khâ'), Taddhitakaṇḍa (f. khîi), Ākhyātakaṇḍa (f. khau'), Kitakaṇḍa (f. gî').

The Kāraka-kaṇḍa is missing, as in the commentary No. 64 (d'Alwis, l. l. 182 enumerates Kāraka among the chapters of the Rūpasiddhi). Nor are the concluding stanzas quoted by Turnour and d'Alwis l. l. extant in this MS.

#### 71 (Turnour).

MS. composed of three parts. The first consists of 27 leaves, signed with the Sinhalese letters ka—khe, preceded by a blank leaf. 7–10 lines. Sinhalese writing.

The *Bālāvatāra*.

For the second and third part of this MS., containing the Abhidhānappadīpikā and a Pāli-Sinhalese vocabulary, see Nos. 83 and 90.

#### 72.

23 leaves, signed with the Sinhalese letters ka—khri, followed by a blank leaf. 8–9 lines. Sinhalese writing.

The *Bālāvatāra*, incomplete; the Kāraka is missing.

#### 73 (Turnour).

82 leaves, signed with the Sinhalese letters ka—cā. 9 lines. Sinhalese writing.

*Bālāvatāra sanné*, the Pāli text with Sinhalese translation and commentary.

Begins: namo, *etc.*



buddhan tidhābhivanditvā buddhambujavilocanam  
Bālāvatāraṃ bhāsissam bālānaṃ buddhivuddhiyā |

Buddham abhivanditvā Bālāvatāraṃ bhāsissam yanumehi  
kriyākārapadasambandhayi.

## 74.

9 leaves, signed with the Sinhalese letters ka—ke, preceded and followed by a blank leaf. 7–6 lines. Sinhalese writing. See d'Alw. Catal. p. 183.

*Saddalakkhaṇa*, grammar composed by *Moggallāyana*.

Begins :

siddham iddhaguṇaṃ sādhu namassitvā tathāgatam  
saddhammasaṅghaṃ bhāsissam Māgadham *Saddalakkha-*  
*ṇaṃ* |

aādayo ti tālisa vaṇṇā | dasādo sarā | dve dve savaṇṇā |

The chapters are: saññādikaṇḍo paṭhamo (ends f. ká'), syādik. dutiyo (kí'), samāsak. tatiyo (kṛi'), ṇādik. catuttho (kū), khādik. pañcamo (kṛi'), tyādik. chaṭṭho (ke').

The sequence of the suttas is disturbed at several points in the samāsak., ṇādik. and khādik., probably in consequence of the leaves of the original MS. having been misplaced.

To enable the reader to form an idea of the relation of this grammar and the following two works, which are based on *Moggallāyana*'s system, I shall extract from each of them a passage treating of the same subject. I select the rules about the sandhi of vowels, which is treated of in the *Saddalakkhaṇa* in the following few words :

fol. kâ : saro lopo sare pare kvaci | na dve vâ | yuvaṇṇā-  
nam e o luttā | yvāsare | eonaṃ | gossāvamb (*sic*) (see Pāṇini  
6, 1, 123).

## 75.

130 leaves, signed with the Sinhalese letters ka—jhī (the same leaf has got the two numbers nṛi nṛi, the following nṛi and nṛi), preceded by 4, followed by 2 blank leaves. On an average 8 lines. Sinhalese writing.

The *Payogasiddhi*, grammatical work of *Vanaratana* based

on the system of Moggallāyana (see d'Alwis introduction, p. xiv). The work concludes with the following stanzas :

cāgavikkamasaddhānusampannagūṇasālinō  
*Parakkamanarindassa Sīhāṇindassa dhīmato |*  
 atrajenā 'nujānatena (should be 'nujātena?) bhūpālaku-  
 laketunā  
 disantapatthaṭṭadāravikkamena yasassinā |  
*Bhucanekabhujavhena mahārājena dhīmatā*  
 catupaccayadānena santatam samupaṭṭhito |  
*Dhūmadonṭi vikhyātāvāse nivasato sato*  
*Sumanāgalamahāttherasāmino sucivuttino |*  
 vaṃse visuddhe sañjāto pantasenāsane rato  
 pariyattimahāsindhuniyyāmakadhurandharo |  
 appicchādiguṇūpeto jinasāsanamāmako  
*Vanaratanamahātthero Medhāṇikarasamavhayo |*  
 pāṭavatthāya bhikkhūnam vinaye suvisārado  
 Payo(ga)siddhiṃ suddhima (?) sadāsampaññagocaram  
 (saddhāsampannag°!) ||

Division of the chapters :

f. ke : iti payogasiddhiyaṃ sandhikaṇḍo paṭhamo—f. ge :  
 i. p. nāmak. dutiyo—f. ghū : i. p. kārakak. tatiyo—f. nḷi—nḷi :  
 i. p. samāsak. catuttho—f. cḷi : i. p. ṇādik. pañcamo—f. jā :  
 i. p. tyādik. chaṭṭho—f. jhī' : iti p. khādik. sattamo.

The passage of the Payogasiddhi, which concerns the sandhi of vowels, is the following :

f. ki—kū. *sandhi vuccate | lokaaggapuggalo paññāindriyaṃ*  
*tīpi imāni no hi etaṃ bhikkhuni (should be : bhikkhuniovādo)*  
*mātuupaṭṭhānam sametu āyasmā abhibhūāyatanam dhanam*  
*me atthi sabbe eva tayo assu dhammo (sic) asanto ettha na*  
*dissanti itī dha | sarasamūāyam || saro lopo sare || sare saro*  
*lopaniyo hoti | saro ti kārīyiniddeso lopo ti kārīyaniddeso (s. t.*  
*kārīyan. l. t. kiriyān. ?) | lopo adassanam anuccāraṇam | saro*  
*ti jāttekavacanavasena vuttam | sare ti opasilesikādhārasat-*  
*tamī tato vaṇṇakālavayavadhāne kārīyan na hoti | tvam asi*  
*katamā cānanda aniccasaṃñā ti | evaṃ sabbasandhisu | vidhīti*  
*vattate || sattamiyaṃ pubbassa || therayaṭṭhinyāyena pavattate*  
*paribhāsā dubbalavidhino patitṭhābhāvato | sattaminiddese*

pubbasseva vidhīti pubbasaralopo | lokaggapuggapuggalo  
*(sic)* paññindriyaṃ tīṇimāni no heṭaṃ bhikkhunovādo mātu-  
 patṭhānaṃ sametāyasmā abhibhāyatanam dhanam matthi  
 sabbeva tayassu dhammā asantettha na dissanti | pubbassa  
 kāriyavidhānā sattamīnidditṭhassa paratāvagamyate ti pare  
 tu parivacanam pi ghaṭato | yassa idāni saṃñā itī. chāyā iva.  
 itī api. assamaṇi āsi. cakkhuindriyaṃ. a(kata)ññū āsi. ākāse  
 iva. te api. vande ahaṃ. so ahaṃ. cattāro ime. vasalo itī.  
 Moggallāno āsi. bijako kathā eva. kāpoto evā tidha | pubba-  
 saralope sampatte saro lopo sare tv eva | *paro kvaci* || saramhā  
 paro saro kvaci lopaṇiyo hoti || yassa dāni saññāti chāyāva  
 itipi assamaṇisi cakkhundriyaṃ akataññusi ākāseva tepi van-  
 dehaṃ sohaṃ cattārome vasaloti Moggallānosi bijako kathāva  
 kāpotova | kvacīti kiṃ paññindriyaṃ paññindriyāni sattut-  
 tamo ekūnavisati sassetesu gatovādo ditṭhāsavo ditṭhogho  
 cakkhāyatanam namkunettha labbhā (?) | vivakkhāto san-  
 dhayo bhavantīti nāyāvatticchāpi idha sijjhati | kvacīty adhi-  
 kāro sabbasandhisu tena nātippasaṅgo | assa idaṃ vātaīritam  
 na upeti vāmaūru ati iva aṇṇe viudakaṃ itidha | idaṃ pacchi-  
 modāharaṇam ca yaṃ (?) avanṇe lutte e o honti (hontīti ?)  
 gāhassa nisedhanattham | pubbasaralope | saro veti ca vat-  
 tate || *yuvanṇānam e o luttā* || luttā sarā paresam ivanṇu vaṇ-  
 ṇānam e o honti vā yathākkamaṃ | yathāsaṃkhyānudeso  
 samānānam | vaṇṇapareṇa savaṇṇo pi | vaṇṇā saddo (vaṇṇa-  
 saddo !) paro yasmā tena savaṇṇo pi gayhati sayañ ca rūpan  
 ti iṇam pi e o | sabbattha rassajātīniddese dīghassāpi ga-  
 haṇattha(m) idham *(sic)* āraddham | tassedam vāteritam no-  
 peti vāmoru atevaṇṇe vodakam | vā tv eva tassidaṃ | katham  
 pacorasmin ti yogavibhāgā | pati urasmin ti vibhajja yavā-  
 sare ti yakāre tavaggavaraṇā dinā mo (co !) vaggalasehi te  
 ti pubbarūpaṇi ca yuvanṇānam e o ti ussa o ca | lutteti  
 kiṃ dasa ime dhammā yathā idaṃ kusalassa upasampadā |  
 atippasaṅgabādhakassa kvacisadassānuvattanato na vikap-  
 pavidhi niyanā *(sic)* | tena upeto aveccāni *(sic)* evamādisu  
 vikappo tārakitā sassindriyāni *(sic)* mahiddhiko sabbītiyo  
 tenupasaṅkami lokuttaro tiādisu vidhi ca na hoti | paṭisa-  
 dhāravutti assa sabbavittī anubhūyate viañjanaṃ viākato dāsi  
 ahaṃ ahu vā pure anu addhamāsam anuetai suāgataṃ suākāro

duākāro cakkhuâpâtam bahuâbâdho pâtu akâsi na tu eva bhû-  
âpanalânîlam itîdha | yuvanânânam veti ca vattate | *yavâ sare* ||  
sare pare ivannuvannânânam yakâravakârâ honti vâ yathâkka-  
mam | paṭisanthâravutyassa sabbavutyanubhûyate byañjanam  
byâkato | byañjane dîgharassâ ti dîghe | dâsyâham ahu vâ  
purā anvaddhamâsam anveti svâgatam svâkâro cakkhvâ-  
pâtam bahvâbâdho patvâkâsi na tveva bhvâpanalânîlam | vâ  
tveva viâkato sâgatam | adhigato kho me ayam dhammo  
putto te aham te assa pahinâ pabbate aham ye assa te ajja  
yâvatako assa kâyo tâvatako assa byâmo ko attho atha kho  
assa aham kho ajja so ayam so ajja yo eva yato adhikarânam  
so aham itîdha | *yavâ sare* veti ca vattate | *eonam* || eonam  
yakâravakârâ honti vâ sare pare yathâkka-mam | byañjane  
dîgharassâ ti dîghe | adhigato kho myâyam dhammo putto  
tyâham tyâssa pahinâ pabbatyâham yyâvâssa (*sic*) tyajja  
yâvatakvassa kâyo tâvatakvassa byâmo kvattho atha khvâssa  
aham khvajja svâyam svajja yveva yanvâdhikarânam svâ-  
ham | vâ tv eva tyajja soham | kvaci tv eva dhanam matthi  
puttâ matthi te tâgatâ asantettha cattârome | goelakam goas-  
sam goajinam itîdha | sare ti vattate || *gossâraṇ* || sare pare  
gossa avan âdeso hoti | sa ca | ṭanubandhânekavaṇṇâ sabbassâ  
ti (this rule is given by Moggallâyana in the first kaṇḍa,  
comp. Pâṇini 1, 1, 46) sabbassa ppasaṅge antasseti vattamâne |  
nanubandho (Moggall. I, comp. Pâṇini 1, 1, 53) | nakârânu-  
bandho yassa so nekavaṇṇo pi antassa hotîti okârasseva hoti |  
saṅketo navayavonubandho ti (Moggall. I.) vacanâ nakâras-  
sâppayogo | uvaṇṇânantarappadhamsino (?) hi anubandho |  
payojanam nanubandho ti saṅketo | gavelakam gavâssam  
gavâjīnam | iti eva iti evâ tîdha || *vītisṣeṇe vā* || evasadde pure  
itissā vo hoti vā || sa ca || chaṭṭhiyantassa (Mogg. I, comp.  
Pâṇini 1, 1, 49) || chaṭṭhiniddiṭṭhassa yaṃ kâriyaṃ tadan-  
tassa viññeyyaṃ ti ikârassâdeso | âdesiṭṭhâne âdissatîti âdeso |  
itv eva | aññatra yâdese | tavaggavarâṇânam ye cavaggaba-  
yaṇâ ti (Mogg. I; the dental consonants, v, r, ṇ, change  
before y into the palatals, b, y, ñ) tassa co vaggalasehite ti  
(Mogg. I; y after consonants of the 5 vaggas or after l or s  
is changed into the preceding consonant) yassa ca cakâro |  
icceva | eveti kiṃ iccâha | tiāṅgulaṃ tiāṅgikaṃ bhûâdayo

migi bhantâ udikkhatityâdi sandhaya vuccante || mayadâ sare  
 ti (comp. Kaccâyana, 1, 4, 5) vattate || vanataragâ câgâmâ ||  
 ete mayadâ câgâmâ honti vâ sare kvaci | âgamino aniyame  
 pi || saro yevâgamî hoti vanâdînan tu nâpakâ aññathâ hi  
 padâdînam yukvidhânam anattakam || etthâgamâ aniyatâ-  
 gamînam eva bhavanti ce yakârâgameneva nipajjan ti siddhe  
 padâdînam kvacîti (Mogg. fol. kṛi) byañjanassa yuk âgamo  
 nirattbako ti adhippâyo | tivaṅgulam tivaṅgikam bhvâdayo  
 migi bhantâ vudikkhati pavuccati pâguññavujutâ ito nâyati  
 cinitvâ yasmâtiha tasmâtiha ajjatagge niranteram nirâlayo  
 nirindhano nirîhakam niruttaro nirojam dūratikkamo durâ-  
 gatam duruttaram pātūr ahosi punar âgaccheyya punar uttam  
 punar eva punar eti dhir atthu pātārāso caturāṅgikam catur-  
 ārakkhā caturiddhipādapaṭilābho caturōghanittharaṇattham  
 bhattur atthe vuttir esā paṭhavidhātūr eva sâ nakkhattarājār  
 iva tārakānam vijjur ivabbhakūṭe āragger iva sāsapo usa-  
 bhor iva sabbhir eva samāsetha puthag eva | rasse pag eva  
 lahum essati gurum essati idham āhu kena te idham ijjhati  
 bhadro kasāmīva ākāsemahipūjaye ekam ekassa yenam idhe-  
 kacce bhāti yeva hoti yeva yathā yidam yathā yeva mā yidam  
 na yidam na yidam cha yimāni na va yime dhammā bodhiyā  
 yeva paṭhavi yeva dhātu tesu yeva teseva so yeva pāṭiyekkam  
 viyañjanā viyākāsi pariyaṇtam pariyaḍānam pariyaṭṭhānam  
 pariyesati pariyoṣānam niyāyogo udaggo udayo udāhaṭam  
 udito udīritam udeti sakid eva kiñcid eva kenacid eva kas-  
 micid eva kocid eva sammadattho sammadaññāvimuttānam  
 sammad eva yāvadattham yāvadicchakam yāvad eva tāvad  
 eva punad eva yadattham yadantarā tadantaram tadanāvavi-  
 mutti etadattham atthadattham tadattham tadatthapasuto siyā  
 aññadatthu manasā aññāvimuttānam bahud eva rattim | vā  
 tv eva attaattham vādhiṭṭhitam pātu ahosi | vavatthitavibhā-  
 sattā vādhikārassa byañjanato pi | bhikkhunīnam vuṭṭhā-  
 peyya ciram nāyati tam yeva | chaabhiññā cha aham chaasīti  
 cha amsā cha āyatanam itidha | vā sare âgamo ti ca vattate ||  
*chā lo* || chasaddāparassa sarassa lakāro âgamo hoti vā | chāti  
 anukarapattā ekavacanam | chaḷabhiññā chaḷ aham chaḷāsīti  
 chaḷ amsā chaḷ āyatanam | vā tv eva | chaabhiññā || lopo  
 adassanīm ṭhanīm yam āmaddīya dissati ādeso nāma so yātu

asantuppatti āgamo || *sarasandhi* || kaññā iva kaññā iccādi  
 sarasandhinisedho vuccati | pasaṅgapubbako hi paṭisedho |  
 pubbaparasarānaṃ lope sampatte | saro veti ca vattate | *na  
 dre vā* || pubbaparasarā dve pi vā kvaci na lupyante | kaññā  
 iva kaññeva kaññā va | Sāriputta idhekacco ehi Sīvaka uttṛhehi  
 āyasmā Ānando gāthā abhāsi devā ābhassarā yathā teviṃṣā  
 idhippattā ca bhagavā uttṛhāyāsanā bhagavā etad avoca  
 abhivādetvā ekamantaṃ uttṛhāsi gantvā olokento bhūtavādī  
 atthavādī yaṃ itthiṃ araham assa sāmavati āha pāpakāri  
 ubhayattha tappati nadī ottharati ye te bhikkhu appicchā  
 āmantesi bhikkhū ujjhāyimsu bhikkhū evaṃ āhaṃsu imas-  
 simi gāme ārakkhakā sabbe ime katame ekādasa gambhīre  
 odakantiko appamādo amatapadaṃ saṅgho āgacchatu ko imaṃ  
 paṭhavim vijessati āloko udapādi eko ekāya cattāro oghā are  
 aham pi sace imassa kāyassa no abhikkamo aho acchariyo  
 attho anto ca atha kho āyasmā atho uttṛhavacittakā tato  
 āmantayi satthā ti evamādayo idha kālavyavadhānena sija-  
 bhanti | kvacīti kiṃ āgatattha āgatamhā katamassacāro appas-  
 sutāyaṃ puriso camarīva sabbeva sveva eseva nayo parisud-  
 dhetthāyasmanto nettha kutettha labbhā sakhesabbrahmaṇā  
 tathūpamaṃ yathā vā jivhāyatanam aviṃṣogho itthindriyaṃ  
 abhibhāyatanam bhayatupatthānaṃ saddhīdha vittaṃ puri-  
 sassa settham || *sara sandhinisedho* ||

## 76.

36 leaves, signed with the Sinhalese letters ka—gi; 9–8  
 lines; Sinhalese writing.

*Padasādhana*, grammatical work of *Piyadassi*, belonging to  
 the school of *Moggalāyana*. The work begins:

buddhambujam namassitvā saddhammamadhubbājanam  
 guṇāmodapadaṃ saṅghamadhubbatanisevitam |  
*Moggalāyanā* cāriyavaram ca yena dhīmatā  
 kataṃ lahum asandittham anūnam *Saddalakkhaṇam* |  
 ārabhissam samāsenā bālattham *Padasādhanaṃ*  
*Moggalāyanasaddattharatanā* karapaddhatim |  
 saññāpariggaheneva lakkhaṇesu sarādayo  
 nāyanti tā tam evādo dassayissam vibhāgato |

The concluding stanzas run thus (compare d'Alwis, Introd. xiii):

paratthāya mayā laddham (mayā 'raddham?) katvā (ka-  
tvāna?) Padasāadhanam  
puññena tena loka 'yaṃ sādhetu padam accutam |  
saddhāsayena parisuddhagunoditena sarena sārāyati-  
saṅghanisevitena  
ramme 'nurāddhanagare vasatambujena vidvālinam nija-  
visuddhakulaṇḍajena |  
mānentena tathāgatam paṭipadāyogehi saddhāluyā  
niccābaddhataponalehi nikhilappāpārisantāpitā  
saddhammavhayasīhatelaṭṭhiyā cāmīkaratthālinā  
nānāvādikudittibhedapaṭunā vāṇivadhūsamīnā |  
sattānam karuṇāvatā guṇavatā pāramparan dhīmatā  
therenā 'tumaṇḍapañjaragato yo saddasatthādisu  
*Moggallāyanavissuten* 'iha suvacchāpo vinīto yathā  
so 'kāsi *Ppiyadassi* nāma yati 'dam byattam sukhappattiyā |  
vutto ca vuttam upabhoginiyā sakāya pinappayodharava-  
nāpagasevikāya  
rambhāvibhāravadhuyā tilakātulena santena Kappinasa-  
mavhayamātulena |  
Devirājavihāramhi ramme nivasatā satā  
padassedam *Piyadassittherena* vihitam hitam |

The disposition of the work is contained in the following dates: saññāvidhāna (ends f. ka')—sandhi vuccate (f. ka')—atha nāmāni vuccante (f. ki')—atha saṅkhyāsaddā vuccante (f. kaḥ')—athāsāṅkhyam uccate (tam duvidham pādi-cādibhedena) (f. khā)—vuttāni syādyantāni, athekattam uccate (f. khā)—atha itthiyappaccayantā niddisīyante (f. khu)—atha nādayo (pādayo!) vuccante (f. khu')—atha tabbādayo vuccante (f. khe)—idāni tyādayo vuccante (f. khau').

I give now as a specimen of the Padasādhana the chapter treating of the sandhi of vowels (f. ka'-ki'):

sandhi vuccate | purisaūttamo paññāindriyam satiārakkho  
bhogīṇdo cakkhuāyatanam abhibhūāyatanam dhanam me  
atthi kuto etthā tidha | saro lopo sare | sare saro lopaniyo  
hoti | sare topasilesikādhārasattamī tato vaṇṇakālavayavadhāne

kāriyaṃ na hoti | tvam asi katamā cānanda aniccasaññā ti |  
 aññatthā pi samhitāyaṃ (this seems to be corrected into sam-  
 hatāyaṃ) opasilesikādhāre yeva sattamī | vidhīti vattamāne |  
 sattamiyaṃ pubbassa | sattamīniddese pubbasseva vidhīti  
 pubbasaralopo | purisuttamo paññindriyaṃ satārakkho bho-  
 gindo cakkhāyatanam abhibhāyatanam dhanam matthi ku-  
 tettha | pubbassa kāriyavidhānā sattamīniddiṭṭhassa paratā-  
 vagamyate ti pare tu parivacanam pi ghaṭato | so ahaṃ  
 cattāro ime yato udakaṃ pāto evā nīdha (sic) | saro lopo  
 sare ti vattate | *paro kvaci* | saramhā paro saro kvaci lopaniyo  
 hoti | sohaṃ cattārome yatodakaṃ pātova | kvacīti kiṃ pañ-  
 ñindriyaṃ | assādhikāro sabbasandhisu | tassa idaṃ tassa  
 idaṃ vātañṛitaṃ sītavātañṛitaṃ sītaūdakam sītaūdakam vāma-  
 ūru vāmaūru itidha | pubbasaralopo | saro veti ca vattate |  
*yuvanṇānam e o luttā* | luttā sarā paresaṃ ivanṇuvanṇānam  
 e o honti vā yathākkamaṃ | vaṇṇaparena savaṇṇo pi | vaṇ-  
 ṇasaddo paro yasmā tena savaṇṇo pi gayhati sayaceti (sic)  
 iñnam pi e o | tassedam tassidaṃ vāteritaṃ vātīritaṃ sītoda-  
 kam | byañjane dīgharassā ti dīghe | sītūdakaṃ | vāmoru  
 vāmūrū | lutteti kiṃ | dasa ime | atīta(ati!)ppasaṅgabādhā-  
 kassa kvaci saddassānuvattanato na vikappavidhi niyatā | tena  
 upeno (sic) ti evamādisu vikappo nārakikādisu (sic) vidhi ca  
 na hoti | viakāsi viakāsi suāgataṃ suāgataṃ tīdha | yuvanṇā-  
 nam veti ca vattate | *yavā sare* | sare pare ivanṇuvanṇānam  
 yakāravakārā honti vā yathākkamaṃ | akārassa dīghe | vyā-  
 kāsi | ca(va!)nataragā cāgamā ti (see Kacc. 1, 4, 6) yāgame |  
 viyākāsi | svāgataṃ sāgataṃ | kvaci tv eva yānīdha | te ajja  
 te ajja so ayaṃ so ayaṃ itidha | yavāsare veti ca vattate |  
*eonam* | eonam yakāravakārā honti vā sare pare yathāka-  
 maṃ | tyajja tejjā | byañjane dīgharassā ti dīghe | svāyaṃ  
 soyaṃ | kvaci tv ava (sic) dhanam matthi | goelakam itidha |  
 sare ti vattate | *gossāvaṇ* | sare pare gossa avaṇ ādeso hoti | sa  
 ca | ṭanubandhānekavaṇṇā sabbassā ti sabbassa ppasaṅge |  
 antasseti vattamāne | nanubandho | nakāronubandho yassa  
 so nekavaṇṇo pi antassa hotīti nakārasseva (read, okārasseva)  
 hoti | samketo navayavonubandho ti vacanā nakārassāppa-  
 yogo | payojanam nanubandho ti samketo | gavelakam | iti  
 eva iti evā tīdha | *ettisseva vā* | evasadde pare itissa vo hoti



vā | sa ca | chaṭṭhiyantassa | chaṭṭhinidditṭhassa yaṃ kâriyaṃ  
 tadantassa viññeyyan ti ikârassâdeso | ṭhānīnamaddiya dissati  
 (?) uccâriyatīti âdeso | itv eva | aññatra yâdese | tavaggava-  
 ranānaṃ ye va (ca!) vaggabayaṇā ti tassa co vaggalasehi  
 te ti yassa ca cakâro | icceva | duvaṅgikaṃ ciitvâ ajjaagge pâtu  
 ahesuṃ pâ eva idha ijjaṭi (sic) pariantaṃ atthamītidha (atta-  
 attham itīdha!) | mayadâ sare ti vattate | vanataragâ câgamâ |  
 ete mayadâ câgamâ honti vâ sare kvaci | âgamino aniyame  
 pi | saro evâgamī hoti vanâdīnan tu ñâpakâ aññathâ ti padâ-  
 dīnam yukvidhānaṃ anattakam | duvaṅgikaṃ cinitvâ ajja-  
 tagge pâtur ahesuṃ | byañjane dīgharassâ ti rasse | pageva  
 idham ijjaṭi pariyaṇaṃ attadatthaṃ | vâ tv eva atthattamaṃ  
 (sic) | chaabhiñṇâ chaabhiñṇâ tīdha | vâ sare âgamo ti ca  
 vattate | chālo | chasaddâ parassa sarassa lakâro âgamo ti vâ |  
 chalabhiñṇâ chaabhiñṇâ | *sarasandhi* | kañṇâ iva kañṇâ iva  
 kañṇâ ivâ tīdha | pubbaparasarānaṃ lope sampatte | saro lopo  
 ti ca vattate | *na dve vâ* | pubbaparasarâ dve pi vâ kvaci na  
 lupyante | kañṇâ iva kañṇeva kañṇâ va || *sarasandhinisedho* |

## 77.

19 leaves signed with the Burmese letters ka—khe; 8  
 lines; Burmese writing. Sakk. 1146. See Catalogue of the  
 Burmese MSS., No. 3490, 1.

*Cūlanirutti*, Pāli grammar based on Kaccâyana's system.  
 The work begins:

namo, etc. |

vatthuttayaṃ namassitvâ *Kaccâyanañ* ca pubbake  
 niruttimhi pavakkhāmi vacanaṃ me nibodhaya |

sarâ sare lopam | ekavacanaggahanaṇa sabbaggahanaṇa-  
 yayojanattham (sic) kâtabbam | byañjanasampīḍanattamaṃ  
 sārâsare lopam | sarâ asare lopam |

## 78.

50 leaves, signed with the Burmese letters tam—nāḥ;  
 9 lines; Burmese writing. Sakk. 1146=A.D. 1785.

The *Sāramañjūsā*, commentary on the *Saddasāratthajālīni*.

Begins after an invocation of the ratanattaya (yo buddhasûro amitandhakâraṃ hantvâna, etc.) :

nânâgandhesu sârattham gahetvâ 'bhimatam nayam  
vaṇṇayissam samâsena *Saddasâratthajûlinim*.

vividhanayasamannâgatam vicittâcariyasamayasaṃmohitam  
paramavicittagambhîraññaoggaḥhasamattham pakaraṇam  
idam ârabhanto yam âcariyo tâva ratanattayapaṇâmam  
karonto âha namassitvânâ tiâdi, etc.

## 79.

13 leaves, signed with the Burmese letters lâh—vâh ; 10 lines ; Burmese writing. Sakkaraj 1158=A.D. 1797.

The 24th pariccheda (âkhyâtakappa) of the grammar *Saddanidhi* or rather *Saddanîti* (see d'Alwis Kacc. p. 115), which is said to be ascribed by the Burmese to Aggavaṃsa of Pagan (A.D. 1160).

Begins : namo, etc. |

ito 'param pavakkhâmi saddhamme buddhasâsite  
kosallatthâya sotûnam kappam âkhyâtasavhayam |  
tattha kiriyaṃ akkhâti ti âkhyâtam kiriyaṃ padam.

## 80.

19 leaves, signed with the Burmese letters ka—khe ; 9 lines ; Burmese writing ; Sak. 1146=A.D. 1785.

Ṭikâ on the *Vâcakopadesa*, very incorrect MS. The introductory stanzas run thus :

namo etc.

tilokindamukhampojagambherâjâbhirâjini  
rammatam me manovâni navangasetavaṇṇini |  
puppâcariyasabhânam nayam nissâya sâdhakam  
viracissâmi Vâcakam-upadesakavaṇṇanam |

The *Vâcakopadesa*, written in Burma, treats on the grammatical categories from a logical point of view ; as the *ṭikâ*, however, never gives a coherent explanation of its contents, but only comments on single words, it is scarcely possible to form an accurate idea of the work itself. The commen-

tary on the conclusion of the *Vācakopadesa* (f. khu, etc.) furnishes some dates about its author. The work is said to have been composed in Sakkar. 967 (=A.D. 1606); then the commentary goes on (f. khū): *Turaṅgapappato Pamyānagarato nātidūre naccāsanne dvikosamatthe thāne nānāuppalamsaṇṇachannāya sasilāvāpiyā samipe papputakuṭacetiyaṇṇavihāraṇādihi virājito Turaṅganāmako eko pappato atthi. tasmim—Turaṅgapappatavāsinaṃ—vasālamkārabhūtena—Mahāvijitāvitināmakena ayaṃ Vācakamupadesako nāma gandho kato ti yojanā.*

The commentator then gives his own name, which is identical with that of the author: *iti Cae kein ti khyāta-parassa pacchimadvārasamime mahātherānāṃ āvāsena Mahiyaṅgaṇo nāma thūpo atthi. tassa uttaradisābhāge pākārasamipe Avavhanagarindassa 'maccena rājāṇāya kārīte kuṭākāravirājite tibhumikāvāso vāsantena Mahāvijitāvi itināma-kena mahātherena katāyaṃ Vācakopadesakattavaṇṇanā.*

## 81.

10 leaves, signed with the Sinhalese letters ka—kḷi; 9 lines; Sinhalese writing.

*Namavaranaegilla*, grammatical work on declension. See Westergaard, Catal. p. 28.

## 82.

37 leaves, signed with the Sinhalese letters ka—gi, which is written by mistake instead of gī; kḷi is put twice. 8–10 lines; Sinhalese writing.

The *Abhidhānappadīpikā*.

## 83 (Turnour).

Another copy of the same work, preceded by the *Bālāvātāra* (No. 71), followed by a Pāli-Sinhalese vocabulary (No. 90). 29 leaves, signed with the Sinhalese letters ka—khau; one leaf has got the two marks khī and khu. 9 lines. Sinhalese writing.

## 84.

166 leaves, signed with the Sinhalese letters ka—tū. 7-10 lines. Sinhalese writing.

*Abhidhānappadīpikā-sanyaya* (text with Sinhalese translation and explanations).

## 85.

Burmese MS., see the Burmese Catal., No. 3430.

The *Abhidhānappadīpikā* with Burmese Nissaya. I give the introductory ślokas as they are written in the MS., marking by B. the various readings of the same text as repeated in sections in the Burmese version.

rājarājaṃ mahāpuñ(ñ)āṃ dhammadhammaṃ mahādhu-  
naṃ

saṅghasaṅghaṃ name cāraṃ namitvā cādaraṃ (ādaraṃ  
B.) tayaṃ |

yo raṭṭhindaīdagindho (°gindo B.) jagindajagumānadho  
puñ(ñ)ā (puñā B.) bhūpādhipuñ(ñ)o ca cakkārahasulak-  
khaṇo |

asambhinno ca vamsena putto Goribhasāmino

susuto ca Mahādhammarājādhipatināminā |

sampunṇo caturāṅgehi dasarājavataṃ caro

hitattayaṃ bhusuto dhāreti buddhapetaṃ |

so pasanto (passanto B.) bhūpālo va vajirūpamacakkhunā

nissayesu purāṇesu 'bhidhānassa mādhiṃ |

cakkamūlaṃ (°malaṃ B.) idaṃ satthaṃ kārethacariye  
mama

vadeti mahāmattassa mahāsatvivarājino |

uyyojito bhūpālassa sāsanassa jutattino (jutaththino B.)

vācāya senāpatino (°nā B.) teneva cittabuddhinā |

satamandiravārite rājaseyye vasantohaṃ

kiñci taṃ apanetvāna (°tvā B.) likkhissam navanissayaṃ |

Conclusion :

Jambūdīpatale ra(t)ṭhaṃ sabbara(t)ṭhāna (°naṃ B.) ke-  
tayaṃ (ketujaṃ B.)

Tambādīpaṃ Mramma(t)ṭhānaṃ mahāra(t)ṭhehi vāritaṃ |

ratanāpuram yaṃ tattha pāsādūlāram ālayam  
 rāja(t)ṭhānam manorammam nadinagavanappullam |  
 Mahādhammarājādhīpatīti bhūpati tatta yo  
 medhāvi dakkho paṇīto vicitto cittapañ(ñ)avā |  
 susippo dhatavacano tikkhatejo ripujjayī  
 kesaro va atisūro susurūpo vayena vā |  
 yena rājāṭhānī seyyathūpakūpavanehi ca  
 atije(t)ṭhamandirehi nāgassehi (nāgāssehi B.) ca sobhitā |  
 kārīte teneva seyye nānābhavanabhūsite  
 Kittijayaṭhapakhyamhi satamandiravārite |  
 saddhamma(t)ṭhītikāmena vasatā santavuttinā  
 dvikkhattum laddhalañcena mahātherena dhīmatā |  
 tassedisannuggahañ cāsādhāraṇam u(y)yojitam  
 patvāna racito peso (yeso B.) Abhidhānassa nissayo |  
 niṭṭhito so sakkarāje sahasse '(t)ṭhasatādhike  
 je(t)ṭhamāse jṇhapakkhe sattamiyam gaguddine |

## 86.

5 leaves, signed with the Sinhalese letters ka—ku ; 8 lines ; Sinhalese writing.

*Dhātupāṭha.* Begins : namo *etc.* bhū sattāyam. ku sadde. aṅka lakkhane. saṅka saṅkāyam. See Westergaard's Catal. p. 59.

## 87.

6 leaves, signed with the Sinhalese letters ka—kū ; 9 lines ; Sinhalese writing.

*Dhātumañjūsā.* Begins : namo *etc.*

niruttinikarāpārāpārāvārantagam munim  
 vanditvā dhātumañjūsam brūmī pāvacanāñjasam.

Subscription : *Kaccāyaṇadhātumañjūsā samattā.*

## 88.

22 leaves, signed with the Sinhalese letters ka—khū ; 8-9 lines ; Sinhalese writing.

*Vuttodaya*, prosodical and metrical work, by *Saṅgharakkhi-tatthera*, followed by a Sinhalese translation and explanation.

## 89.

21 leaves, signed with the Burmese letters ka—kho; 9 lines; Burmese writing. Sakk. 1146=A.D. 1785.

Ṭikā called *Vacanattajotikā* on the *Vuttodaya*, by the Thera *Samantapāsādikā*. See Minayeff, in the *Mélanges Asiatiques*, vi. 196. The MS is very incorrect. Begins: namo *etc.* |

natvā buddhādiccam pubbam veneyyuppalabodhakam  
vaṇṇayissam samasena Vuttodayam padakkamam |  
porāṇehi katā ṭikā na sâ sabbatthabodhakam  
vacanatthañ ca ekattham adhippāyañ ca bhāsato |

## 90 (Turnour).

74 leaves, signed with the Sinhalese letters ka—ñḷi; 8-10 lines; Sinhalese writing. Third part of No. 71.

List of words, Pāli and Sinhalese, called on the covering plate *Akārādi*. Begins: namo buddhāyayi | akko sūryyāyi | akko varagāsayi | amko enamberiyayi.

## III.—HISTORICAL AND MISCELLANEOUS WORKS.

## 91.

118 leaves, signed with the Sinhalese letters ka—ju (there is a repetition of the leaf ju signed with the same letter); 10 lines; Sinhalese writing.

The *Mahāvamsa*. This copy ends, like the Copenhagen MS. (Westerg. Catal. p. 54), in the 90th chapter, but it contains a few verses more. The last verse is :

tattha Uppalavaṇṇassa devarājassa bhāsuram,  
rūpaṃ patitṭhapetvāna mahāpūjaṃ pavattayī.

## 92 (Turnour Collection).

85 leaves, signed with the Sinhalese letters ka—cu; each page is divided into three columns; 7 lines; Sinhalese writing.

*The same work.* The MS. ends in the 42nd chapter; the last verse is :

Mahāmahindatheramhi taṃ ṭhānaṃ samupāgate  
teracchā eva netū ti katikañi ceva kārayī.

## 93 (Turnour Collection).

Two volumes. The first contains 100 leaves, the first 98 being signed ka—chā; the pages are marked with the European numbers 1-195; 9 lines. The last two leaves (ka—kā) contain an index of the chapters. The second volume contains 100 leaves signed chi—ḍū; the pages are marked with the numbers 196-394; 8-9 lines.

*The same work.* The first volume ends short after the beginning of chapter 58.—Turnour's edition of the *Mahāvamsa* (Ceylon, 1837) is doubtless based on this MS.

For enabling the reader to form an idea of the critical condition of the text, I select one specimen from the original Mahāvamsa, and another from its continuation, giving the text according to No. 91, and subjoining the readings of No. 92 and No. 93.

*From Chapter XXXII. Turnour, p. 193.*

aniṭṭhite chattakamme sudhākamme ca cetiye  
 maraṇantikarogena rājā āsi gilānako |  
 Tissaṃ pakkosayitvā so kaniṭṭhaṃ Dīghavāpito  
 thūpe aniṭṭhāpehīti abravī |  
 bhātuno dubbalattā so tunnavāyehi kāriya  
 kaṇcukaṃ suddhavattehi tena chādiya cetiyam |  
 citta kārehi kāresi vedikaṃ tattha sādhu kaṃ  
 pantipunnaghaṭṭānaṃ ca pañcaṅgulakapantikaṃ |  
 chatta kārehi kāresi chattaṃ veḷumayaṃ tathā  
 kharapattamaye candasuriyaṃ muddhavediyaṃ | 5  
 lākhākumkumakeh' etaṃ citta yitvā sucittikaṃ  
 raṃṇo nivedayī thūpe kattabbam niṭṭhitaṃ iti |  
 sivi kāya nipaṇṇitvā idhāgantvā mahāpati  
 pada kkhinaṃ karitvāna sivi kā ceva cetiyam |  
 vanditvā dakkhina dvāre sayane bhumisanthate  
 sayitvā dakkhina passena so Mahāthūpam uttamaṃ |  
 sayitvā vāmapassena Lohapāsādam uttamaṃ  
 passanto sumano āsi bhikkhusaṃghapurakkhato |  
 gilānapucchanatthāya āgatehi tato tato  
 channavuti koṭiyo bhikkhu tasmiṃ āsu samāgame 10  
 gaṇasajjhāyaṃ akaraṃ vaggabandhena bhikkhavo  
 Theraputtābhayaṃ theram tatthādisvā mahāpati |  
 atṭhaviṣa mahāyuddhaṃ yujjhanto aparājaya  
 yo so na paccudāvatto mahāyodho vasi mama |  
 maccuyuddhamhi sampatto disvā maṃṇa parājayaṃ  
 idāni so man topeti thero Therasutābhayo |  
 iti cintiya so thero jānitvā tassa cintitaṃ  
 Karindanadiyā sise vasaṃ Pañjalipabbate |  
 pañcakhīṇāsavasataṃ parivārena iddhiyā  
 nabhasāgama rājānaṃ atṭhāsi parivāriyaṃ |

Readings of No. 92: 1 mārānantikarogena—2 thūpe aniṭṭhi-



taṃ kammaṃ niṭṭhāpehīti abhūvī—3 °vatthehi—4 pañcaṅgulikap°—7 mahāpatī. padakkhinam. sivikāyeva—8 bhūmis°—9 āsī—10 bhikkhū. āsum—12 aparājayam—13 sampatte. maññe. maṃ nopeti—14 cintesi. sīse—15 parivāretvāna. parivāriya.

No. 93: 1 mār°—2 thūpe anitṭhitam kammaṃ niṭṭhāpehīti abhūvī—3 °vatthehi—4 paṇṭip°. paṇṭipalapak°, *corr.*: pañcaṅgulapak°.—6 lākhākaṃkuṭṭhakeh', *corr.*: °makeh'—7 sivikāyayeva, *corr.*: °kāyeva—8 bhūmis°—9 pasanto, *corr.*: passanto—10 bhikkhū. āsum—12 aparājayam—13 sampatte. maññe man nopeti. therāsutābhayo—14 cintayī. sīse.—15 parivāriyam, *corr.*: °riya.

*From Chapter XXXVII. Turnour, p. 250.*

(Story of Buddhaghosa.)

bodhimāṇḍasamīpamamhi jāto brāhmaṇamānavo  
vijjāsippakalāvedī tisu vedesu pārāgo |  
sammāvimāṇātasamayo sabbavāḍavisārado  
vāḍatthī sabbadīpamhi āhiṇḍanto pavāḍino |  
vihāram ekaṃ āgama rattim pāt' amjaḷimataṃ  
parivatteti sampuṇṇapadaṃ suparimaṇḍalam |  
tattheke Revato nāma mahāthero vijāniya  
mahāpaṇṇo ayam satto dametum vattatīti so |  
ko nu bhadrabharāvena viravanto ti abhavi  
gadrabhānam rave attham kiṃ jānāsīti āha taṃ | 5  
ahaṃ jāne ti vutto so otāresi sakam mataṃ  
vuttaṃ vuttaṃ viyākāsi virodham pi ca dassayī |  
tena hi tvaṃ sakam vādam otārehi ca codito  
pālimahābhiddhammassa attham assa na so 'dhigā |  
āha kassetim manto ti buddhamanto ti so 'bravī  
dehi me taṃ ti vuttehi gaṇha pabbajja taṃ iti |  
mantatthī pabbajitvā so uggaṇhi Piṭakattayam  
ekāyano ayam maggo iti pacchā taṃ aggahi |  
buddhassa viya gambhīraghosattānam viyākaruṃ  
Buddhaghoso ti ghoso hi buddho viya mahitale | 10  
tattha Nānodayam nāma katvā pakaraṇa tadā  
Dhammasaṅgaṇiyo 'kāsi kaṇḍam so Atthasālinam |  
Parittatṭhakathaṃ ceva kātum ārabhi buddhimā

tam disvā Revato thero idam vacanam abravī |  
 pālimattam idhānītam natthi aṭṭhakathā idha  
 tathācariyavādā ca bhinnarūpā na vijjare |  
 Sihalaṇḍakathā suddhā Mahindena matīmatā  
 saṅgītittayam āruḷham sammāsambuddhadesitam |  
 Sāriputtādigītañ ca kathāmaggaṃ samekkhiya  
 kathā Sihalaḥhāsāya Sihalesu pavattati | 15  
 tam tattha gantvā sutvā tvaṃ Māgadhānaṃ niruttiyā  
 parivattehi sā hoti sabbalokahitāvahā |  
 evaṃ vutto pasanno so nikkhamitvā tato imaṃ  
 dīpam āgā imasseva raṃṇo kāle mahāmati |  
 Mahāvihāraṃ sampatto vihāraṃ sabbasādhūnaṃ  
 mahāpadhānaṃ gharaṃ gantvā saṃghapālassa santikā |  
 Sihalaṭṭhakathaṃ sutvā theravādañ ca sabbaso  
 dhammassāmissa eso va adhippāyo ti nicchiyaṃ |  
 tattha saṃgha samānetvā kātum aṭṭhakathaṃ mama  
 potthake detha sabbe ti āha vīmaṃsitum satam | 20  
 saṃgho gāthādvayaṃ tassa dāsi sāvatthiyaṃ tava  
 ettha dassēhi tam disvā sabbe demā ti potthake |  
 piṭakattayaṃ ettheva saddhim aṭṭhakathāya so  
 Visuddhimaggam nāmākā saṅgahetvā samāsato |  
 tato saṃgham samūhetvā sambuddhamatakovidaṃ  
 mahābodhisamīpamhi so tam vācetum ārabhi |  
 devatā tassa nepumṇaṃ pakāsetum mahājane  
 chādesum potthakaṃ so pi dvattikkhattum pi tam akā |  
 vācetum tatiye vāre potthake samudāhate  
 potthakadvayaṃ amūam pi saṇṭhapesum tahiṃ marū 25  
 vācayimsu tadā bhikkhū potthakattayaṃ ekato  
 ganthato atthato vāpi pubbāparavasena vā |  
 theravādehi pālīhi padehi vyañjanehi ca  
 amūatattam (*corr.* °thattam) ahū neva potthakesu pi  
 tisu pī |  
 atha ugghosayī saṃgho tuṭṭhahaṭṭho visesato  
 nissamsayaṃ sa Metteyyo iti vatvā punappunam |  
 saddhim aṭṭhakathāyā 'dā potthake Piṭakattaye  
 Ganthākare vasanto so vihāre dūrasamkare |  
 parivattesi sabbā pi Sihalaṭṭhakathā tadā  
 sabbesaṃ muḷaḥhāsāya Māgadhāya niruttiyā | 30

sattānaṃ sabbabhāsānaṃ sâ ahosi hitāvahā  
 theriyācariyā sabbe pāliṃ viya tam aggahum |  
 attakattabbakiccesu gatesu pariniṭṭhitim  
 vanditum so mahābodhiṃ Jambudīpam upāgamī |  
 bhutvā vāvisavassāni Mahānāmo mahāmahiṃ  
 katvā puṇṇāni citrāni yathākammam upāgamī |

sabbe pete dharanīpathayo (*corr.* °tayo) maccum accetum  
 ante no sakkhimsu pacitasubalā sādhusampanṇabhogā evaṃ  
 sabbe nidhanavasagā honti sattā ti niccam rāgaṃ sammā  
 vinayatu dhane jīvite cāpi dhimā ||

Readings of No. 92: 1 °mānavo. tīsu—2 vādatthi jambudī-  
 pamhi—3 parivattesi—5 gadrabhar°. abruvī—6 vutte. osāresi  
 —7 tam, *corr.* tvam. pāli°—8 kasseso. brūvī—10 so sobhi—  
 11 pakaraṇam. °niyā. °sālinim—12 abrūvī—13 pālim°—  
 14 sīhalatṭh°—15 katā—17 °matī—18 vihāre sabbasādhū-  
 nam. °padhānagharam—19 nicchiya—20 saṃghassamānetvā.  
 satim—21 gāthadvayam. sāmattihiyam—26 bhikkhu—27 pā-  
 līhi. aññatattam—28 pi—30 mūlabh°—31 pālim—32 atha  
 katt°. paripariniṭṭhitam—33 dvāv°. mahāmaham. puṇṇāni—  
 34 °nipatayo. sadhane.

No. 93: 1 brāhmanam°. tīsu—2 jambud°. asinḍanto, *corr.*  
 ah°.—3 sampunnap°—5 gadr°. jānātīti, *corr.* °siti—6 jāne,  
*corr.* jānāmi. Afterwards the reading of the first hand has  
 been restored. osāresi—6 vuttam, *corr.* vuttam vuttam.  
 virodham, *corr.* virodham—7 pālim°—8 kassetam, *corr.*  
 kasseso. brūvī. ganha. pabbajjam tam, *corr.* °jja tam—10  
 ghose hi, *corr.* ghoso hi—11 pakaraṇam °niyā. °sālinim—  
 12 abruvī—13 pālim°. ācariyāv° *corr.* °yav°—14 sīhalatṭh°.   
 ārūlham—15 °dīgītañ ca. katā sīhalabh°—17 mahāmatī—  
 18 °sādhunam. °padhānagharam. santikam, *corr.* °kā.—19  
 therāvādañ ca. nicchiyam, *corr.* °ya—20 saṃghassamānetvā.  
 satam, *corr.* satim—21 gāthadvayam. sāmattihiyam—22  
 °maggam, *corr.* maggam—23 ārahi, *corr.* °bhi—25 saṃ-  
 ṭhāpesum—26 bhikkhu—27 pālihi. aññatattababhū, *corr.*  
 °mahū. pi—31 pālim—32 atha k°. pariniṭṭhitim, *corr.* °tam  
 —33 dvāv°. mahāmaham—34 dharanīpathayo, *corr.* °tayo.  
 °sampanna°. dhane, *corr.* sadhane.

## 94 (Turnour Collection).

236 leaves, signed with the Sinhalese letters ka—ṇai; 7 lines; Sinhalese writing.

*Commentary on the Mahāvamsa* (see Turnour's Introduction, p. ii). The conclusion and subscription runs thus:

Yā ettāvatā Mahāvamsatthānusārakusalena Dīghasandase-nāpatinā kārāpita-Mahāparivenavāsina Mahānāmo ti garūhi gahitanāmadheyyena therēṇa pubbasīhalabbhāsītāya Sīhaḷ-aṭṭhakathāya bhāsantaram eva vajjiya atthasāram eva gahetvā tantinayānurūpena katassa imassa Saddapadānuvamsassa atṭhavaṇṇanā mayā tam eva sannissitena āradhā pade-sissariyadubbutṭhibhayarogabbhayādīvididhaantarāyayuttakāle pi anantarāyena niṭṭhānam upagatā sā buddhabuddhasāva-kapaccekabuddhādīnam porāṇānam kiccaṃ pubbavamsattha-ppakāsanato ayam Vamsatthappakāsinī nāmā ti dhāretabbā  
| . . . . . |

Padyapadānuvamsavaṇṇanā vamsatthappakāsaṇi niṭṭhitā.

sukho buddhānam uppādo sukhā saddhammadesanā

sukhā saṅghassa sāmaggī samaggānam tapo sukhō |

siddhir astu | subham astu |

Sambuddhapaṇiḍḍhānā dvisahassasatattike

vasse asītisampatte māsamhi sāvane paṇa |

kālapakkhe tu tatiye divase potthakaṃ ayam

katvāna lekhaṇaṃ Atthadassinā niṭṭhitaṃ kataṃ |

The conclusion sufficiently shows that Turnour was mistaken in stating that this commentary was composed by the author of the Mahāvamsa himself. He was misled probably by the explanation of the first line of the work, where the paraphrase as well as the text speaks in the first person. Excepting such cases, the commentator uses, when speaking of the author, the third person, calling him the ācariya; for instance, in the note inaccurately translated in Turnour's Introduction, p. xxxii, of which I give here the full text:

fol. kha': evaṃ ācariyo paṭhamāya gāthāya ratanattayassa katābhīmānena vibatantarāyo Mahāvamsaṃ pavakkhāmīti paṭiñṇaṃ katvā idāni yeva *Porāṇasīhalatṭhakathāmahāvamsa* vijjamāne pi kasmā ācariyo imaṃ *Padyapadānuvamsaṃ* akāsi

ti vadeyya tesam tam samkhepam vacanam apacchinditvā Padyapadānuvaṃsassa karaṇe payojanam ca ettha Porāṇa-kaatthakathāmahāvamsamhi atisamkhepādayo pi siyā parikkappitā dosā nāma atthi te tato parivajjetvā kathetukāmaṃssa imassa Padyapadānuvaṃsassa attanā karaṇavidhiṃ ca dassento dutiyagāthāma āha.

It may be observed further that the commentator not only gives different explanations of many passages, himself doubting which is to be preferred, but also various readings; for instance, p. 13, 6, ed. Turn., after having commented on dhurandhare, he adds: dhurandharā ti katthaci likhitan ti.

Finally, if there could remain any doubt, it would be removed by the comments which the *Tikā* gives on Mahāv. p. 21, 5 (fol. ghau):

Dhammarucikā ti ime Abhayagirivāsino bhikkhu, Sāgalikā nāma Mahāsenarañño Jetavanavāsino bhikkhū ti daṭṭhabbā | tesam Abhayagirivāsino Lamkāḍipamhi sāsanaṃsa patitṭhānā sātṭarasavassamattādhikesu dvisu vassasatesu atikkantesu Vaṭṭagāmanirañño kāle bhagavato āhaccabhāsita-Vinayapiṭakato bandhakaparivāram (read: Khandhakaparivāram) atthantarapāṭhantarakaraṇavasena bhedaṃ katvā theravādato nikkhamma Dhammarucikavādā nāma hutvā tena Vaṭṭagāmaninā Abhayagirivihāramhi kārāpīte tattha vasimsu | tato Jetavanavāsino pi ekacattālīsavassamattādhikesu tisu vassasatesu atikkantesu Jetavanavihārapatitṭhānā pubbe eva Dhammarucikavādato nikkhamma Dukkhiṇavihāramhi vasitvā te pi bhagavato āhaccabhāsita-Vinayapiṭakato Ubhatovibhaṅgaṃ gahetvā atthantarapāṭhantarakaraṇavasena tam bhedaṃ katvā Sāgalikavādā nāma hutvā Mahāsenarañño Jetavanamhi vihāre kārīte vepullam gantvā tattha vasimsu | tena vuttam Dhammarucikā Sāgalikā Lamkāḍipamhi bhinnakā ti | tato pana atirekapaññāsamattādhikesu tisu vassasatesu atikkantesu Bhāgineyyadāṭhāpatissa rañño kāle Jetavanavihāramhi Kurundacullakaparivenavāsi Dāṭhāvedhakanāmako ca bhikkhu tatthe[va] Kolambahārakaparivenavāsi Daṭhāvedhanāmako bhikkhu cā ti iti ime dve asappurisacittakā attukamṣakaparavaṃsakā ussāpitanikāyantaraladdhikā vihataparalokabhayaḍassāvītā vihatadhammasuttikā ca Dhammaruci-

kavādato Ubhatovibhaṅge Sāgalikavādato Khandhakapari-  
vāraṇ ca gahetvā Mahāvihāravāsino paṭiyekkā jātā ti idaṃ  
abhūtatthaparidīpakavacanāṇ ca aññavādantarapaṭisaṃyut-  
tavacanāṇ ca attānaṃ pāṭhabbākyānanantarāgataṃ katvā  
likhitvā ṭhapesuṃ.

The commentary, generally, concisely follows the single words of the text; sometimes it inserts historical excursions, some of which Turnour has translated in his Introduction to the Mahāvamsa. The interest which these passages deserve will justify me, I hope, in repeating here the Pāli text of two of the excursions given in English by Turnour.

f. ghṛī'—ghṛī (Turnour, p. xxxvii): ayaṃ pana Susunāgo  
nāma amacco kassa putto kena posito ti | Vesāliyam hi añña-  
tarassa Licchavirañño putto | tassāyaṃ evaṃ ekāya nagaraso-  
bhiniyā kucchismiṃ gahitapaṭisaṃdhiko aññatarena amacca-  
puttena posito ti *Uttaravihāravāsinaṃ atthakathāyaṃ* vuttaṃ  
evaṃ sati pi mayāṃ samayavirodhabhāvattā tass' uppattisaṃ-  
khepamattaṃ dassayissāma | kathaṃ | ekasmiṃ hē samaye  
kira Licchavirājāno sannipatitvā na ambhākaṃ nagaraṃ  
ṭhānappattāya nagarasobhinikāya virahitaṃ sobhatīti (comp.  
Mahāvagga, viii. 1, 2) evaṃ maññitvā aññatarasamānājāti-  
kaṃ mātugāmaṃ tasmīṃ ṭhānantare ṭhapesuṃ | tesam añña-  
taro rājā taṃ gahetvā attano gehaṃ ānetvā sattāhaṃ attano  
gehe yeva vasāpetvā tasmīṃ gahitagabbho vissajjesi | sā  
attano gehaṃ gantvā paripuṇṇagabbho vijāyanti maṃsapesiṃ  
vijāyitvā kin ti pucchitvā maṃsapesīti vutte domanassappattā  
lajjabhayaṃ pi upaddutāya ukkhaliyā pakkhipitvā aññena  
pidahanena supihitaṃ katvā dhātiyā datvā paccûsakāle yeva  
saṃkhārattāṇe ṭhapāpesi | tasmīṃ tāya ṭhapitamatte yeva  
taṃ nagarapariggāhiko eko nāgarājā disvā attano bhogehi  
parikkhipitvā upari mahantaṃ phaṇaṃ katvā dissamāna-  
rūpeneva ṭhatvā attānaṃ disvā sannipatitesu mahājanesu  
sū sū ti saddhaṃ katvā antaradhāyi | atha kho taṃ ṭhānaṃ  
upagatajano taṃ disvā vivaritvā pariṇatamaṃsapesijaṃ sam-  
panṇalakkhaṇaṃ dhaññavatiputtapaṭilābhaṃ addasa disvān'  
assa sañjātapemo ahoṣīti | tattheke amaccuputto tasmīṃ  
sañjātapemo taṃ gharaṃ netvā paṭijagganto nāmagahana-  
divase amunā sū sū ti katasaddena nāgarañño rakkhittā

Susunāgo ti nāmam akāsi | so tato paṭṭhāya evaṃ tena posiyamāno anukkamena viññubhāvaṃ patvā ācārasampannataro nāgarehi sādhusundarataro 'tīva sammato ahosi | tasmā tassa Nāgadāsakassa rañño kujjhitvā | tehi nāgarehi katābhisekā Susunāgo nāma rājā ti pākāṭā ahosi |

f. ghau'—ghaḥ (Turnour, p. xxxviii): Kālāsokassa puttā tū (p. 21, 7 Turn.) tiādim āha | . . . . Kālāsokassa atraja-puttā dasa bhātukā ahesun ti attho | tesam pana nāmam *Aṭṭhakathāya* vuttam | nava Nandā tato āsun ti tato dasa bhātunam antarā samānam eva nāmakā Nandanāma nava rājāno ahesun ti attho | tesam hi jeṭṭho pana aññātakulassa putto ti ca paccantavāsiko ti ca tesam navannaṃ uppattik-kamañ ca *Uttaravihāratṭhakathāya* vuttam | mayam pi sam-khepena tesam uppattimattam samayāvirodhamattā kathey-yāma | pubbe kira Kālāsokaputtānaṃ rajje yeva paccanti-vāsiko eko mahācoro uppajjitvā laddhapakkho raṭṭham vilumpamāno vicarati | tassa manussā pane gāmaghātakam-maṃ karontā yaṃ gāmaṃ vilumpanti bhaṇḍam tasmim gāme manussehi gāhāpetvā Malayam netvā bhaṇḍam gahetvā manusse ca vissajjenti | ath' ekadivasam te corā evaṃ karontā ekaṃ nibbitikaṃ thāmajavasampannaṃ yodhasadisam purisaṃ gahetvā tena saddhim gāhāpetvā Malayam nenti | so tehi niyamāno te kiṃ vo kammaṃ karontā vicarathā ti pucchitvā tehi bho dāsa purisa na mayam aññam pi kasigorakkhādikammaṃ karoma iminā va nibhārena gāmaghātakādīni katvā dhanam ca dhaññam ca uppādetvā macchamamsasurāpānādīni paṭiyādetvā khādantā sukhena jīvitavuttiṃ karomā ti vutte sādhu vata ayam eva tesam jīvitavutti aham pi teh'eva saddhim eva eva jīvitam kappeyyāmīti cintetvā puna āha aham pi tumbhākaṃ santike vasitvā tumbhākaṃ sabhāyo bhavissāmīti tumhe mam pi gahetvā vicarathā ti | te sādhu ti tam gahetvā attānaṃ santike vasāpesum | ath' ekadivasam te corā gāmaghā-ṭākammaṃ karontā ekaṃ āvudbahatthasurapurisehi sampannaṃ paccantagāmaṃ pavisimsu | tesu pavitṭhamattesu gāma-vāsino utthāya te majjhe katvā gāmanim gahetvā asinā paritvā jīvitakkhayaṃ pāpesum | corā pana yena vātena vā palāyitvā Malayam gantvā tattha sannipatitvā tassa mata-bhāvaṃ jānitvā tasmim vinatṭhe amhākaṃ parihānibhāvo

paññāyissati taṃ hi vinā amhehi ito paṭṭhāya gāmaghātādi-  
kammakaraṇaṃ nāma kassa bhāro idha vasitum pi na sakkā  
evam no nānābhāvo vinābhāvo paññāyissatīti rodamaṇā nīsi-  
dīmsu | amu esa puriso te upasaṃkamitvā kasmā rodathā ti  
pucchitvā tehi no gāmaghātākammakaraṇakāle pavesanikkha-  
maṇāya purecārikasūrapurisassa abhāvakaraṇena rodamaṇā ti  
vutte tena bho tumhe mā rodatha so yeva kammaṃ kātum  
sakkoti na añño aham eva taṃ kammaṃ kātum sakkhissāmi  
itho paṭṭhāya mā cintayitthā tiādim āha | te tassa vacanena  
assāsajātā sādhu ti taṃ purisaṃ tasmi gāmanitthāne ṭhape-  
sum | so tato paṭṭhāya ahaṃ Nando nāma ti attano nāmaṃ  
sāvetvā tehi saddhīm purimanayeneva raṭṭhaṃ vilumpamaṇo  
vicaranto attano sabhātuke nātivagge ca sannipātāpetvā tehi  
pi laddhapakkho hutvā vicaranto | ath' ekadivasaṃ sapurisaṃ  
sannipātāpetvā ahaṃ bho na idaṃ kammaṃ surapurisehi  
kātabbaṃ ambhādisānaṃ nānucchavikaṃ hinapurisānaṃ eva  
idaṃ kammaṃ anucchavikaṃ tasmā kiṃ iminā rajjaṃ gan-  
hissāma ti | te sādhu ti sampaticchīmsu | so tasmīm sampa-  
ticchite saparivāro yuddhasajjo ekaṃ paccantanagaraṃ gantvā  
rajjaṃ vā detu yuddhaṃ vā ti | te taṃ sutvā sabbe samā-  
gamma tadanurūpāya mantanāya mantevā samānacchanda  
tena saha mittasatthavaṃ akāmsu | iminā va nayena so  
yebhuyyena Jambudīpavāsino manusse hatthagataṃ katvā  
tato Pāṭaliputtaṃ gantvā tattha rajjaṃ gahetvā raṭṭhaṃ  
anusāsamaṇo na cirasseva kālam akāsi | tato tassa bhātara  
paṭipāṭiyā rajjaṃ anussāsiṃsu | te pana sabbe dvāvisati vassāni  
rajjaṃ karīmsu ti | tena vuttaṃ nava Nandā tato āsum | pe |  
rajjaṃ samanussāsiyunt ti | pe | tattha kamenevāti vuddha-  
paṭipāṭiyā eva | tesam pana kaniṭṭho navamo sayam dhanani-  
dahanavittikatāya Dhananando nāma ahosi | so hi paṭiladdhā-  
bhiseko va macchariyābhībhūto dhananidahanakammaṃ eva  
me kātum vaṭṭatīti cintevā tato tato asitikoṭṭippanānaṃ dha-  
nasañcayaṃ katvā sayam eva taṃ gāhapetvā Gaṃgātīraṃ  
gantvā sākāvaraṇena Mahāgaṅgaṃ pidahāpetvā mātikaṇ  
ca katvā tato udakaṃ aññatthaabhimukhaṃ kārāpetvā anto-  
Gaṅgāya pāsānatale mahantaṃ āvātaṃ kārāpetvā tattha dha-  
naṃ nidahitvā tatopari pāsāne santharāpetvā tatopari udaka-  
nivāraṇatthāya vilinaloham okirāpetvā gulapāsāne attharā-



petvā puna sodakam vissajjāpetvā tam pakatipāsānataḷam  
 viya jāte udakam vissajjāpesi | puna attano ānāpavattana-  
 tthāne cammajaturukkhapāsānapavattāpanakāraṇādīhi dha-  
 nasañcayam kārapetvā tattheva akāsi | evaṃ katipayavārehi  
 akāsīti vuttam hoti | tena avocumha tesam pana kanittho  
 navamo sayam dhananidahanavittikattāya Dhananando nāma  
 ahosī ti | Moriyānan ti attānam nagaram siriya eva sañjātam  
 Moriyā ti laddhavo(hā)rānam khattiyānan ti attho | tehi  
 pana dharamāne yeva bhagavati Viḍuḍḍhabhena upaddutā  
 te pi Sākiyā Himavantam pavisitvā aññataram salilāya sam-  
 pannaṃ ussannapipphalipavanādīhi pādapavanehi upasobhi-  
 tam ramaṇīyam bhūmibhāgam disvā tatthā 'bhinivittapema-  
 hadaya tasmim thāne suvibhattam mahāpathadvāraḷotttha-  
 kam thirapākāraparikkhittam āramauyyānādivividharāma-  
 neyyasampannam nagaram māpesum | api ca tam mayūragi-  
 vasamkāsam chadaniṭṭhikapasādapanti koṇcamayūragananā-  
 dehi pūritam ugghositaṃ ca ahosi | tena te tassa nagarassa  
 sāmīno Sākiyā ca | tesam puttapaṇṇatā ca sakala-Jambudīpe  
 Moriyā nāmā ti pākātā jātā | tato ppabhūti tesam vaṃso  
 Moriyavaṃso ti vuccati | tena vuttam Moriyānam khatti-  
 yānam vaṃse jātān ti |

95 (Turnour Collection).

125 leaves, signed with the Sinhalese letters ka—jo. Sin-  
 halese writing. The MS. contains three different works:

1. fol. ka—gu (each page is divided into 3 columns; 7 lines).  
 The *Dīpavaṃsa*. This manuscript belongs to the better class,  
 though it is not free from the great deficiencies common to all  
 MSS. of the *Dīpavaṃsa*.

2. fol. gū—cai (8 lines). The *Dāthavaṃsa*.

3. fol. co—jo (7 lines on an average). At the end of the  
 MS. there is a Burmese subscription, apparently written by a  
 different hand from that in which the work itself is written.  
 It is dated in Sakk. 1136=A.D. 1775. The *Lalāṭadhāturaṃsa*,  
 prose with a few intermixed verses.

Begins: namo etc. |

sambuddham atulaṃ suddhaṃ dhammaṃ saṅghaṃ anu-  
taraṃ  
namassitvā pavakkhāmi Dhātuvamsapakāsakaṃ |  
tikkhattum āgamā nātho Lamkāḍipam manoramaṃ  
sattānaṃ hitaṃ icchanta sāsanaṃ ciraṭṭhitiṃ |

The chapters of the work are: tathāgatassa gamana nāma  
paṭhamo paricchedo (ends f. cha')—tathāgatassa parinibbutā-  
dhikāro n. dutiyo p. (f. chū')—dhātuparamparāgato n. tatiyo  
p. (f. chī')—pakiṇṇako n. catuttho p. (f. chām')—dhātuni-  
dhānādhikāro n. pañcama p. (f. jai).

96 (Turnour Collection).

148 leaves, signed with the Sinhalese letters ka—ñī; 8  
lines; Sinhalese writing.

The *Milindapañha*.

97.

207 leaves, signed with the Sinhalese letters ka—ḍām;  
8-9 lines; Sinhalese writing.

The same work.

I choose as a specimen of these two MSS. the beginning of  
the work, giving the text according to No. 96, and subjoining  
the different readings of No. 97.

namo tassa bhagavato arahato sammāsambuddhassa |  
*Milinda* nāma so rājā *Sāgalāyā* purattame  
upagañchi *Nāgasenaṃ* Gaṅgā va yatha sāgaraṃ |  
āsajja rājā citrakathim<sup>1</sup> ukkādhāraṃ tamonudaṃ  
āpucchi nipuno pañhe<sup>2</sup> ṭhānāthānagate puthu |  
pucchāvissajjanā ceva gambhīratthupanissitā  
hadayaṅgamā kannasukhā<sup>3</sup> abbhutā lomahaṃsanā |  
Abhidhammavinayogālhā<sup>4</sup> suttajālasamatthitā  
Nāgasenakathā citrā opammehi nayehi ca |  
tattha ñāṇaṃ panidhāya<sup>5</sup> hāsayitvāna māṇasaṃ<sup>6</sup>  
suṇoṭha nipuno (corr. nipuṇe)<sup>7</sup> pañhe kaṃkhāṭhānavi-  
dālane<sup>8</sup> ti |

taṃ yathānusūyate | atthi *Yonakākaṃ* (corr. °naṃ)<sup>9</sup> nānā-  
puṭabhedanaṃ *Sāgalan* nāma nagaraṃ nadīpabbatasohitaṃ  
ramaṇiyabhūmippadesabbhāgaṃ<sup>10</sup> āramuyyānopavanatalāka-

pokkharāṇīsampannaṃ nadīpabbatavanarāmaneyyakam<sup>11</sup> sutavantanimmitam nihatapaccattikapaccāmittam<sup>12</sup> anupapili-  
tam<sup>13</sup> vividhavicitrādham<sup>14</sup> attālakotṭhakam<sup>15</sup> varapavara-  
gopuroraṇam gambhīraparikhapaṇḍarapākāraparikkhittan-  
tepuram suvivhattavittthi(*corr.* vīthi-)caccaracatukkasiṃghāṭ-  
akam<sup>16</sup> suppasāritānekavidhavarabhaṇḍaparipūritantarāpa-  
nam vividhadānaggasatasamupasobhitam<sup>17</sup> Himagirisikha-  
rasamkāsavarabhavanasatasabassi(*corr.* °ssa-) patimaṇḍitam<sup>18</sup>  
gajahayarathapanti(*corr.* patti-)samā-kulam<sup>19</sup> abhirūpanara-  
nāriganānucaritam ākiṇṇajanamaṇussam puthukhattiabrāh-  
maṇavessasuddham(*corr.* °ddam)<sup>20</sup> vividhasamanabrāhmaṇā-  
sabhajanasaṃghāṭitam<sup>21</sup> bahuvidhavijjāvantananaravīranisevi-  
tam kāsikakoṭumbarakādīnānāvidhavatthāpaṇasampannam<sup>22</sup>  
suppasāritarucirabahu-(*added*: vidha) pupphagandhagandhā-  
panagandhagandhitam<sup>23</sup> āsiṃsanīyabahuratta-(*corr.* °tana)  
paripūritam<sup>24</sup> disāmukhasuppasāritāpaṇasiṃgārīvāri-(*corr.*  
°ni)jaganānucaritam<sup>25</sup> kabāpanarajatasuvaṇṇakamsapattthara-  
paripuram<sup>26</sup> pajjotamānanidhiniketam pahutadhanadhamāṇa-  
vittthūpakaraṇam<sup>27</sup> paripunṇakosakotṭhāgāram bahuvaṇṇapā-  
nam<sup>28</sup> bahuvidhakhajjabhojjaleyyapeyyasāyaṇīyya<sup>29</sup> Uttara-  
kurusaṃkāsam<sup>30</sup> sampannasassam ālakamandā<sup>31</sup> viya deva-  
puram |

*Various readings of No. 97:* 1) °kathī, 2) pañho, 3) kaṇṇa-  
sukhā, 4) °gāthā, 5) paṇidhāya, 6) mānasam, 7) nipuṇe,  
8) °ṭhāṇavidhālane, 9) yonam, *corr.* yonakānam, 10) bhitam  
ramaṇīyyam(*corr.* °yya°) bhumi°, 11) °vaṇarāmaṇeyyakam,  
12) °paccatthika°, 13) anuppilītam, 14) °vicitrādham,  
15) °koṭṭhakam, 16) °vīthivaccara°, 17) °samūpas°, 18) bha-  
vaṇasatasahassa°, 19) pantis°, 20) °suddam, 21) °samaṇa-  
brāhmaṇasabhājanasaṃghāṭitam, 22) °vatthāpaṇasampannam,  
23) °bahuvidhapuppha°, 24) °nīyabahuratana°, 25) °siṃgā-  
ravānija°, 26) °paripūram, 27) pahūtadhanadhamāṇavittthūpa-  
karaṇam, 28) bavhannapānam, 29) °sāyaṇīyam, 30) °saṃ-  
khāsam, 31) ālak°.

98.

Burmese MS., see Catal. of Burmese MSS., No. 3457.

*Kalyāṇī kyom cā.* Pāli and Burmese. For the history and contents of this work see the Burmese Catalogue.

The Pāli introduction runs thus: *namo, etc.*

nātham natvāna nāthassa kassam sāsana-  
 vuddhiyā Kalyāṇisimāy' uppattibhūtapāṭhassa nissayam |  
 Dhammacetyābhidhānena Rāmādhīpatināminā  
 rañā Rāmañadese hi Kalyāṇināmikam simam |  
 ācariye sammanetvā tāya uppattikāraṇam  
 nātum sīlāpattakesu<sup>1</sup> thapitam likkhiya<sup>2</sup> 'kkharam |  
 tato pi nihato gandho aparācariyehi so<sup>3</sup> |  
 na uggaḷitakkharattā<sup>3</sup> sudujjānattato mayā  
 sodhetum nussahattā pi thapito cīrassam 'dhunā |  
 paramparagottāvasanābhīnikkhaṇagāminā  
 nātakupāsakeneva tumhādisehy adipane |  
 gandhasāravijjantehi satti satti<sup>4</sup> sujānitum  
 pacchimājanatā kivaṃ ityādinābhīyācīto |  
 sāsanaśoppakārāya Mrammabhāsāya jānitum  
 visodhetvā yathāsattim racissam tassa nissayam |  
 yuttāyuttam vicintetvā ayuttam tam susodhiya  
 yuttam thānam dhārayantu mānadosavivajjitā |

## 99.

Burmese MS., see Catal. of the Burmese MSS., No. 3421.

The *Dhammasat* (Manusāradhammasattha), Pāli with Burmese paraphrase. An accurate account of this code has been given by Sangermano (Descr. of the Burmese Empire, pp. 172-221).

This Nissaya begins: <sup>5</sup> *namo, etc.*

Manumanosāram vande dasabbalam amañḍite (āmañ-  
 ḍite, B.)

paṭhavīyā paṭicchanne vassantam 'malakam viyam (ama-  
 lakam viya passantam, B.) |

lokīyuttarasaddhammam Nerucakkavalādikam  
 dhammañ cassa supūjeyyam puñ(ñ)akhetam gaṇam api |  
 Manusāradhammasatt(h)am kālantarena sabbaso  
 paramparalikkhitena pamādasahitam yato |

<sup>1</sup> °pattakesu, the text repeated with the Burmese version.

<sup>2</sup> yo.

<sup>3</sup> nāthagg°.

<sup>4</sup> sakkhissati.

<sup>5</sup> I design by B. the readings of the text repeated together with the Burmese version.

tasmā atthañ ca tandiyaṃ (tandīyañ ca, B.) visodhento  
 mahaṃ dāni  
 akkhadassānam atthāya bālānaṃ suṭhu dīpissam |  
 kaṇṇāya 'ssa codite buddhesi 'nena bhātunā  
 sagāraṃ 'bhiyācito porāṇakaṃ matam niya (matam  
 andhiya, B.) |

The text then begins after this preface :

sajjanāsajjanāsevaṃ narānarābhivuddhikaṃ  
 pāraṅgaṃ 'pāraṅgaṃ netam viram viram 'bhivandiya |  
 dhammasattam vicāremi vicittanayamaṇḍitaṃ  
 bahusattakalokānaṃ catvāgativimuccitaṃ |

100.

Another very incorrect copy of the same work, see Catal. of the Burmese MSS., No. 3454.

101.

Burmese MS., see Catal. of the Burmese MSS., No. 3439.  
 The *Dhammasat*, Pāli text with another Burmese version.

102.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 1.  
 The *Lokantī*, collection of rules and proverbs for life and society ; Pāli and Burmese. Begins :

lokanīdhi pavakkhāmi nānāsattasamuddhitam  
 māgateneva saṅkhepaṃ vanditvā ratanattayaṃ |

103.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 2.  
 The *Rājanīti*, similar collection of rules for royal government ; Pāli and Burmese. Begins :

saddhā bhavantu jīnasakkā varābhivuddhiyo |  
 rājanītisattam rañño dhammatthasukhasādhanaṃ  
 vuccate buddhivuddhattham pararaṭṭhavimaddane |

104.

23 leaves ; the first 22 leaves are signed with the Burmese letters pa—phau ; the last leaf, which, like the preceding one,

is much damaged, has lost its signature. 9 lines. Burmese writing.

Fragment of the *Visuddhimagga*. The outside leaves at the beginning and the end contain the signature *ekādasavagga*, but neither beginning nor end are coincident with any division of the work.

The fragment begins: *lātu-(ku?)salam kammaṃ avisesena samuddayasaccan ti saccavibhaṅge vuttaṃ | tasmā avijjāpaccayā saṅkharā ti avijjāsayasāṅkharam dutiyasaccappabhavam etc.*

## 105.

Third and fourth part of the MS. No. 18; see also Catalogue of the Burmese MSS., No. 3442.

1. Fol. ka—khe (the letter *khû* is put twice); 20 leaves; 8 lines. Sakk. 1190.

The *Khuddasikkhā*, metrical work about the duties of the priesthood. Begins: *namo etc.*

ādito upasampannasikkhitabbam samātikam  
*Khuddasikkham* pavakkhāmi vanditvā ratanattḥayam |  
 pārājikā ca cattāro garukā nava cīvaram  
 rajanāni ca patto ca tālakā (thālakā, the Nissaya) ca pavā-  
 vaṇā |  
 kālīkā ca paṭiggaho mamsesu ca akappiyam  
 nisaggiyāni pācitti samaññappā ca bhūmiyo (samakap-  
 pīya bhummiyo ca, the Nissaya) | *etc.*

The end, containing the author's name, runs thus:

mahato kittisaddassa yassa lokavicāriṇo  
 parissamo na sambhoti mātulasseva niccayo (niccaso the  
 MS. of the Nissaya) |  
 tena *Dhammasirikena* Tambapaṇṇiyaketunā  
 therena rajitā dhammavinayaññupasaṃsitā |  
 etthāvatā 'yam niṭṭhānam *Khuddasikkhā* upākatā  
 pañcamattehi gāthānam satehi parimāṇato ti |

2. Fol. ka—ṭam; 131 leaves; 8 lines. Sakk. 1190.

The *Khuddasikkhā*, text with single explanatory remarks in Pāli and a Burmese Nissaya. The introduction makes it

highly probable that the author of this Nissaya is identical with that of the Vibhaṅganissaya (see No. 47). He says:

viñātu 'ttho hi sakkā naṃ sante pi pubbanissaye  
sukhena mādamāñenahi bhikkhunā 'haṃ bhiyācito |  
racissa Pañāmañjūnā sikkhākāmena nissayaṃ  
nātisankhepavittthāraṃ navaṃ pītivivaḍḍhanam |

The subscription containing this author's name shows that he is the same who composed the Burmese version of the Aṭṭhasālinī (No. 45). I give the complete text as far as in No. 45.

Kusannāmassa nagraṣṣa purattimāpadesake  
sāsanāruḷabhūtassa aḍḍhayojanapamāṇake |  
Nerañtivhayagāmassa pacchimam isanissite  
uttarasmi disābhāge thāne pañcadhanusake |  
gamanāgamaṇasampanna Mañiratananāmake  
alaye puṇanippatte santāsane tibhummike |  
bahuggahaṇavācakena atigambhiyabuddhinā  
ādimh' ānissasaddena (*sic*, *ariyasaddena* the repetition  
with the Burmese version) Alaṅkāro tināminā |  
mahātherena yuttana na āhāpetvāna sabbaso  
sāvakānaṃ vācanaṃ ca antarā antarakkhake |  
sompaso dvisahassaṃ ca dvisataṃ jinasāsane  
tesaṭṭhivavassa(vessa?)katato (vassagaṇato, the repetition)  
racito nissaro sayam |  
navabhū Khuddhasikkhāya muṇisāsanabuddhiyā |

## 106.

Third part of the MS. No. 19; see also Catalogue of the Burmese MSS., No. 3524. 61 leaves, signed with the Burmese letters gho—jho. 8 lines. Second part (tvai) of another copy of the preceding work. The whole copy was probably composed of three parts.

## 107.

Burmese MS., see Catalogue of Burmese MSS., No. 3498. Sakk. 1127=A.D. 1766.

*Pañcasti aṭṭhasi achum aprat*, a moral work chiefly about the duties of householders. Pāli, with a Burmese version or paraphrase. An accurate account of the contents is given in the Burmese Catalogue, l.l.

The work begins: *namo etc.*

jītajeyyam varam buddham tilokaggavināyakam  
natvā gīhipaṭipadam vakkh' uddhari tato tato |

atthānattham manati jānātīti manusso | gahaṭṭhasīlam  
nāma pañcaṅgasīlam aṭhaṅgasīlam dasaṅgasīlañ ca terasa  
dhūtaṅgesu ekāsanikaṅgapattapiṇḍikaṅgavasena dve dhū-  
taṅgāni ca | imāni sīlāni gahaṭṭhānam vattanti.

108.

151 leaves, the first 150 signed with the Sinhalese letters  
ka—ñri (the same leaf has the two signatures ke and  
kai), the last leaf containing an index to the whole work.  
8-9 lines; Sinhalese writing.

The *Sārasaṅgaha*. Begins: *namo etc.*

mahākāruṇikam nātham dhamman tena sudesitam  
natvāna ariyasamghaṇ ca dakkhiṇeyyam niraṅgaṇam |  
dassayissam samāsenā pavaram Sārasaṅgaham  
samāharitvā vividham nayam sotasukhāvahan ti |

Conclusion :

Dakkhiṇārāmapatino Piṭakattayadhārino  
*Buddhappiṇḍavhayatherassa* yo sissān' antimo yati |  
tena *Siddhatthanāmena* dhīmatā suciyuttinā  
therena likhito eso vicitto Sārasaṅgaho |

The work is a short encyclopædia of Buddhist theology  
and cosmology. It is divided into the following chapters :  
buddhānam abhinīhārakathā (ends f. kī)—tathāgatassa accha-  
riyakathā (f. kām')—pañcaantaradhānakathā (f. khu')—mu-  
nino cakkavattino ca cetiyakathā (f. khū')—sammajjaniyā-  
phalaṅgahanayo (f. khri')—dhamme acchariyakathā (f.  
kho')—saṅghe acchariyakathā (f. gū')—niddāvibhāvanam (f.  
gri')—supinavibhāvanam (f. gli')—ratanadvayasantakapari-  
vattanakathā (f. gli)—saraṇagamanassa bhedaṅgahanayo  
(f. ge')—sīlānam pabbadaṅgahanayo (f. ghi)—kammaṭṭhā-  
naṅgahanayo (f. gho)—nibbānassa vibhāvanam (f. ghau)—  
ratanattaye agāravavibhāvanakathā (f. ghau')—janakādi-  
kammaṭṭhānaṅgahanayo (f. nu)—ānantariyakammavibhā-  
vanam (f. ñri')—micchādīṭṭhivibhāvanam (f. ñli')—ariyūpavā-  
davibhāvananayo (f. ñli')—kuhakādīnañ ca kathāsaṅgahanayo



(f. ne')—maccherakathā (f. nai')—tividhaggivibhāvanakathā (f. nām')—dānādipuññasāṅghanayo (f. cū)—sattānaṃ āhāra-bhedanayasāṅgaho (f. cū)—yonivibhāvananayasāṅgaho (f. cha)—pumitthiparivattanakathā (f. chi)—yuvatīnaṃ sarūpa-vibhāvanam (f. chu)—paṇḍakānaṃ vibhāvanam (f. chu')—nāgānaṃ vibhāvanakathā (f. chri)—supannānaṃ vibhāvanakathā (f. chri')—petānaṃ vibhāvanam (f. chli)—asurānaṃ vibhāvanam (f. chli)—devatānaṃ vibhāvanam (f. chli')—mahivaddhanakathā (f. che')—mahicalanakathā (f. chau')—vutthivātādinam sāṅghanayo (f. ja)—pakinnakakathā (f. je')—iddhividhādisāṅghanayo (f. jhu')—lokasaṅghānakathā (f. ſri').

109 (Turnour Collection).

73 leaves, signed with the Sinhalese letters ka—ṇṇī (the first leaf containing an index of the chapters has no signature); 10–9 lines; Sinhalese writing.

The *Lokadīpasāra*. A collection of chapters on different subjects arranged according to a cosmological schema. The introduction begins:

seṭṭham seṭṭhadadam buddham loke lokagganāyakam loka-bandham mahāviraṃ lokanātham namāmi 'ham.

Subscription: Siriratanapurābhiddhāne uttamanagare seta-kuṇṇjarādhipatibhūtaṃ mahārañño mātubhūtaṃ Susaddhāya mahādeviyā kārīte ti | punapaṭalachādite soṇṇamayamahāvihāre vasantena silācārādisampanna Tipiṭakapariyattidharena saddhābuddhiviriyaṃ patimaṇḍitena Sihalādīpe araṇṇa-vāsīnaṃ pasatthamahātherānaṃ vamsālaṅkārabhūtena Me-dhamkaramahātherākkhyapattitena *Samgharañña* karato 'yam Lokappadīpakasāro ti | — — Lokappadīpakasārapakaraṇam *Mahāsamgharājena* *Dayarājassa* garuṇā racitaṃ samattaṃ ti.

The chapters, as given in the index, are:

I. saṅkhāralokaniddeso. II. nirayagatiniddeso. III. pe-tagatiniddeso (comprehends: sāmāñnadukkhavaṇṇanā—tiro-kuddasuttaṃ—mahādevavatthum—pāsānapetavatthum—pāsānatthambhapetavatthum—kasipetavatthum—addhatapaṇḍula-petav.—paṭākapa.). IV. tiracchānagatiniddeso. V. manussa-gatiniddeso<sup>1</sup> (comprehends: thūpārabbhakathā—thūpakara-

<sup>1</sup> This chapter contains almost entirely extracts from the Mahāvamsa. The story of the Māgadha kings and the former kings of Ceylon is given very shortly; the account of Duṭṭhagāmanī's works is almost identical with the Mahāvamsa.

ṇakathā — mahādhātunidhānakathā — Abhayaduṭṭhagāmanirañño Tusitadevalokagamanam — Asokamāliniyā uppattikathā — Sāliṇājakumārassa uppattikathā — bhatikammakaraṇakathā). VI. sattalokaniddeso (comprehends: aṭṭhakkhaṇaparidīpanakathā — kāmāvacaradevānam uppattikathā). VII. okāsalokaniddeso. VIII. paṇṇakanayasāraniddeso.

## 110.

Burmese MS., see Catal. of the Burmese MSS., No. 3495, 1. *Ratanamālā che kyam*, a medical work; Pāli text with Burmese Nissaya. The MS. is very incorrect. The Pāli introduction begins:<sup>1</sup> namo tassa *etc.*

sampannā puṇaamitaṃ piyajakhilajanam (piyadh° B.)  
buddha(m) trelokasaranam ārabbhā 'dha pranamyam  
(idha atthayojanam B.) |  
jararogā yadi bhavā tato nikkhitum  
ratanamālācariyo osathā (°tham B.) gāyāgāyati |

## 111 (Turnour Collection).

Miscellaneous Pāli and Sinhalese MS., written in Sinhalese characters. I here omit the parts which are merely Sinhalese.

No. 2. 3 leaves (ka—ki); 8–7 lines. The last page contains the title: Asgiri Wihāre Indavallugoda Unnānsē wisin amutuwen tanāpu asṭakayayi. 8 verses in honour of “Jorjji Tarnnarū” (George Turnour); Pāli with Sinhalese version.

No. 3. 4 leaves (ka—ki); 7–8 lines. Similar 8 verses, Pāli with Sinhalese version.

No. 5. 1 leaf; 8 lines (only the first page is written). 8 verses in honour of Buddha.

No. 6. 2 leaves (ka—kâ); 8 lines. Title: Asgiri Wihāre Miyanamaḍe Unnānsē wisin amutuwen tanāpu asṭakayayi. Contents similar to No. 2.

No. 7. 4 leaves without signature; 7–8 lines. 7 verses in honour of Buddha, Pāli with Sinhalese version.

No. 9. 5 leaves (kha—khu); 7–9 lines. Beginning of the *Mahāparinibbānasutta*, Pāli text with Sinhalese version. The

<sup>1</sup> The readings marked with the letter B. are those of the text as repeated in sections in the Burmese version.

text ends with the words : Vajjīṇaṃ pāṭikamkhā no parihāṇi ti (end of p. 3 in Childers's edition).

No. 10. 1 leaf containing 3 verses in honour of Turnour.

No. 11. 1 leaf containing statements about the bringing over of the Bodhi-tree from India to Ceylon.

No. 12. Another leaf treating of the same subject.

No. 13. One leaf containing Pāli and Sinhalese notes on the words saddhammaṃ antaradhāpentī.

No. 15. One leaf containing an extract from the Aṅguttar-aṭṭhakathā (dukanipātavaṇṇanā) about the places where Buddha sojourned during the rainy season.

No. 17. 4 leaves ; 8-7 lines. 8 verses in honour of Turnour, Pāli with Sinhalese version.

No. 18. 10 leaves, signed with the Sinhalese letters gu—gau ; 7-8 lines.

Beginning of an account of six hair relics of Buddha given by him to six Theras ; the little treatise is called in the introductory stanza *Thūpavaṃsa*. Begins : namo etc.

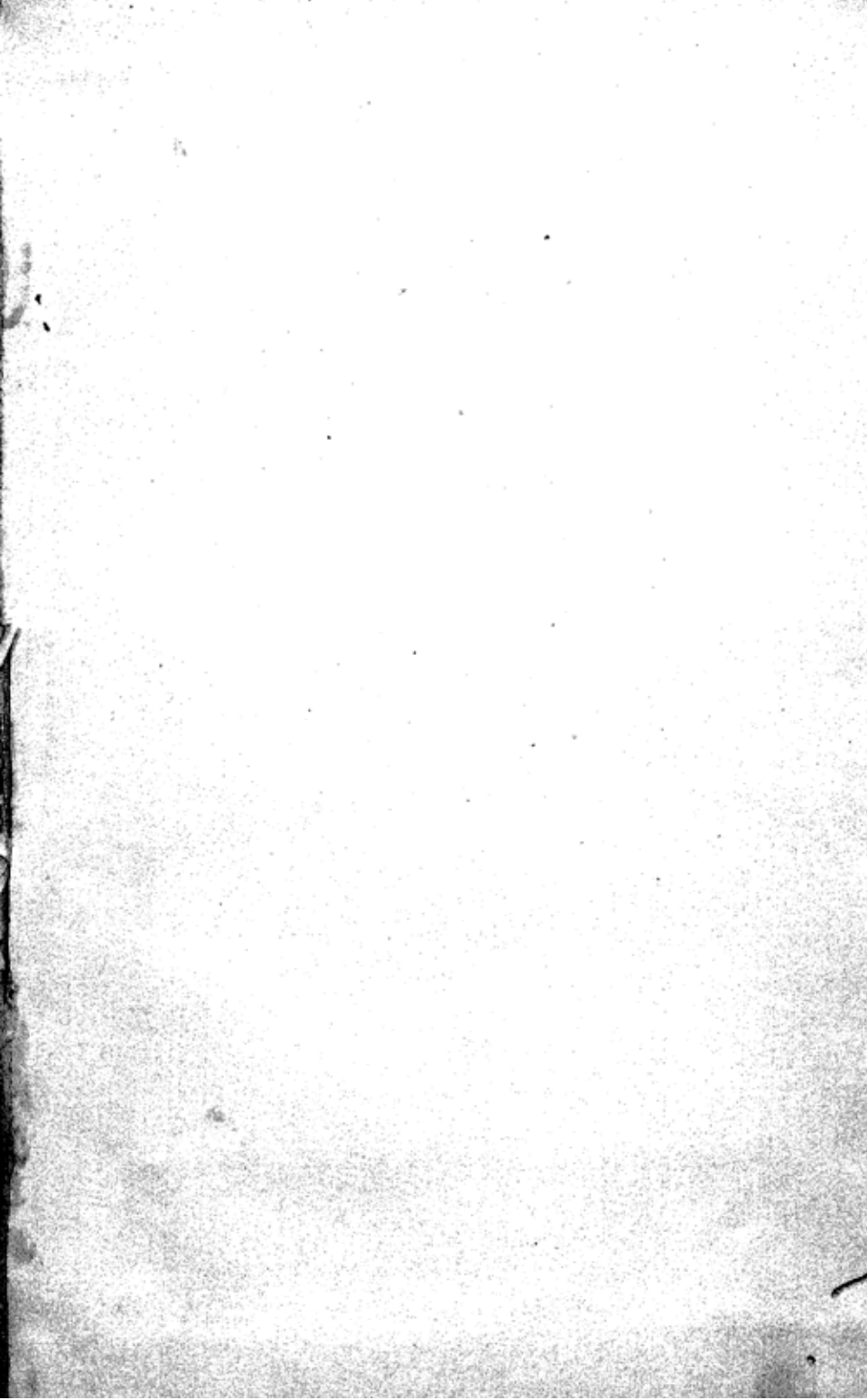
buddhañ ca dhammañ ca gaṇaṃ namitvā aggamaṃ visud-  
dhaṃ janapumūkhettaṃ  
chakesadhātūnañ ca *Thūpavaṃsaṃ* vakkhām' aham sāsa-  
navaddhanāya |

ekasmiṃ kira samaye ambhākaṃ bhagavā Rājagahe viharati  
Veluvane Kalandakanivāpe tatrāpi kho bhagavā catunnaṃ  
parisaṇaṃ dhammaṃ desesi ādikalyāṇaṃ majjhe kalyāṇaṃ  
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipunnāṃ.  
tena kho pana samayena Anuruddho Sobhito Padumuttaro  
Guṇasāgaro Nānapaṇḍito Revato ti cha khīṇāsavā eka-  
cchandā hutvā yena bhagavā ten' upasaṃkamimsu etc.

The fragment ends : Revatattatherassa hatthato anūpamaṃ  
kesadhātuṃ sampatiṇṇhitvā gandhodakanūnāpetvā suvaṇṇa-  
rajatamayehi pupphehi dīpehi ca dhātu khamāpetvā caṅgo-  
ṭake ṭhapesuṃ taṃ khaṇaṃ nēva hetthāvuttappakārāni paṭha-  
vikampanādiṇi acchariyāni pāturaheṣuṃ dasa saḥassa ca.

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